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Редакційна Editorial

СЛАВА ІСУСУ ХРИСТУ!

В місяці жовтні коли відзначуємо Свято Книжки звернім особливу увагу на жіночий рух і рівночасно на вклад жіноцтва в літературну скарбницю нашого народу.

Незалишків довголітніх пересудів меншевартість жінки, літературні праці виконані талановитими жінками були неоцінені і легковажені та дискредитовані як "цікаві і забавні дурнички". В дійсності прокрадалися жінки в ділянку духової творчости довгими століттями.

І помимо різних труднощів, які жінки переносили в різних життєвих відтинках, сьогодні маємо золотий скарб жіночої літератури, який одночасно приносить нам ріадість і печаль. В їх словах знаходимо їх страждання, їх жалі, їх боротьбу за волю народу, їх жіночу ніжність і їх життєву радість.

Які ми багаті словом цих незвичайних, розумних, прекоглядних жінок, які дали наступним поколінням приклад до наслідування.

Не можна було б уявити собі українську літературу без вкладу таких визначних писменниць як Ольга Кобилянська, Олена Пчілка, Олена Теліга і Наталя Кобринська (які згадані в цьому числі) і багато більше тодішніх і сучасних героїнь пера.

Тарас Шевченко, апостол нового життя і нових ідей волі, в своїх творах виявив велику надію на жінку такими словами:

"І ти слова його живії
В живую душу прийняла,
І на торжища і в чертоги
Живого, Істинного Бога
Ти слово правди понесла"

Орися Сушко

This month in Promin, we celebrate literature. In particular, we celebrate the literature handed down to us by some of the most renowned women in our Ukrainian heritage. Many of them struggled against a social mindset that forced them to fight hard for their rights as women and for their right to express their patriotism through their poetry and prose.

Recently, I have been reading the translations of some of these women in the books offered to us by Language Lantern Publications. I remarked to a friend that most of the stories I have read are sombre, and often end in tragedy. My friend reminded me that during the time that most of these works were written, life in Ukraine, especially for women, was indeed very sombre. Their writings reflect their own struggles and battles against the oppression of a regime that wanted to swallow up the spirit of the Ukrainian people. For example, when we read the poems of a young Olena Teliha, murdered for her nationalism at the age of 35, we feel the heat from the flame of her passion for freedom. Olena Pchilka, who lived with the grief of losing her beloved husband, her brother, her son, and her daughter Lesia Ukrainka, carried on to create literary testaments to a culture that could not be thwarted.

In this issue, we have included biographies and sample writings from a few of the women who form our Ukrainian literary heritage. We hope that their legacies continue to remind us of the price that has been paid by many for the liberation of our homeland, and a deepened appreciation for the freedom that we, as women, enjoy on this continent.

Оксана

Свято Книжки

Олена Теліга | Olena Teliha

Шістдесять п'ять літ минає від часу, коли у горезвісному Бабиному Яру перестало битися повне глибоких поривів серце молодої поетки Олени Шовгенів-Теліги, яка своєю смертю на віки закріпила свої полум'яні вірші в історії нашого народу.

Смерть Олени Теліги від куль німецьких гестапівців це важка втрата для українського народу, не загоєна рана в серцях поколінь. Олена Теліга після Великої Лесі Українки своєю індивідуальністю, своїм патріотизмом і полум'яним словом є поеткою-велетнем. Її життєвим ідеалом було самій здійснювати те, що вона проповідувала і на що вказувала у своїх поезіях. Вона не тільки своїми думками й ідеями, але реально, повною небезпек діяльністю, була готова кожної хвилі на смерть за найвищий ідеал свого життя, за вільну Україну.

Коли під час Другої Світової Війни Україна перетворилась у бойовище гітлерівських і большевицьких загарбників, Олена Теліга стала однією з перших і найбільших жертв, що їх поклала Україна в боротьбі з німецьким окупантом. Вона без вагань пішла на поклик скривавленої Батьківщини, щоб у Золотоверхому Києві стати на сторожі чести української нації. Коли Олені відраджували виїхати до Києва, вона відповідала: „Якщо ми поети пишемо про відвагу, стійкість, шляхетність, посвяту і цим запалюємо і шлемо на небезпеку інших, то як можемо самі цього не робити? Якже ж я можу піти проти своєї власної поезії? Якщо я загину, то знатиму і другим покажу, що жила так, як повинна була жити. Коли ж я житиму в безпечному місці, це буде зрада себе самої".

Для нас Олена Теліга є Божим дороговказом. Своєю творчістю вона вийшла захищати свій народ, його права, здобувати йому гідне і рівне місце серед вільних народів світу. З цього поля бою вона не зійшла. Її поезія залишається безсмертним джерелом надхнення для наступних поколінь.

(Стефанія Савчук, Бувша Голова СФУЖО. Олена Теліга: Полум'яні Межі, Повне видання поезій, Упорядкувала й переклала Орися Прокопів, Смолоскип, 1977.)

Olena Teliha, an outstanding poet in the Ukrainian literature of the 1930s, was born July 27, 1907, in St. Petersburg, where her father, Ivan Sovheniv, an engineer, held a university teaching post. During her childhood Olena was not reared in the Milieu of Ukrainian culture; she attended school in St. Petersburg, while her foreign governess taught her the French and German languages. Since "Lenochka," as she was called, had never heard her native tongue, it is interesting how this figure made the phenomenal rise to the "sunny summits" of Ukrainian literature and in the history of the cultural and political life of Ukraine.

After the revolution, when Olena was ten years old, her father returned to Kiev to assume a professional, as well as a ministerial post, in the government of the Ukrainian National Republic. Although Olena attended school in the Ukrainian capital, Kiev was at that time still primarily a Russified city and, although her parents were active in Ukrainian cultural and political life, their young daughter did not know this.

In 1922, after the Bolshevik invasion of Ukraine and during the formation of the Union of Soviet Socialist Republics, Olena's father and brother were evacuated along with the Ukrainian government to Tarnow, Poland. Olena and her mother remained in the capital until they were able to escape

westward. It was during this escape through Ukraine that Olena first saw her country and made her first encounter with her people. She was 16 years old at the time.

Upon Olena's reunion with her father, she posed certain questions. What is Ukraine? What is my place within it? Why, father, did you not teach me anything about it, although you took my brother along with you to fight for its survival? You will find it yourself, her father explained, this will be a more difficult task, but, as a result you will come to love it more, for then it will be truly yours.

Thus in Tarnow, Poland, at 17 years of age, Olena began her search for answers to her questions among the Ukrainian political refugees, who aspired sovereignty for Ukraine. In 1924 the Shovhenivs moved to Czechoslovakia, to Prague and Podebrady. These cities were two of the largest and most productive Ukrainian emigre centres of the 1920s, for here resided most of the Ukrainian statesmen, scholars, and active youth.

Olena's father became rector of the Ukrainian Economic Academy in Podebrady, while Olena entered the Ukrainian Pedagogical Institute in Prague. As a student of this school Olena learned her native language and embarked upon her never-ending quest for people with lofty principles and ideals, for courageous, firm and resolute men.

In Podebrady, Olena married Mykhaylo Teliha, and through her husband became acquainted with such prominent persons as V. Kurylenko, L. Mosendz, Yu. Malanyuk, M. Stsiborsky, Yu. Darahan, and an entire milieu that forged a new outlook on the Ukrainian national movement.

Having grown into this cultural and political sphere, Olena, as her father had hoped, did soon envisage her own ideal image of Ukraine, an image for which she not only aspired, but for which she undertook a heroic struggle. And to this struggle Olena yearned to inspire others. But the challenging question -- how to become a source of such inspiration? Fortunately, Olena's "finding of herself," the formation of her ideology, came simultaneously with the awakening of her poetic talents. Olena realized that she could propagate her ideals through the medium of poetry and that her poetry could become an important spark of inspiration for others. Yet even this realization was not enough to satisfy Olena. Thus she formulated her goal -- to accomplish in life all that she was propagating in her poetry, to embody the expressed poetic ideals, to personify the portrait of that heroine which she was depicting in her lyrics.

The crystallization of these ideals as an artist, as a fighter for national freedom, and as a person, came after 1929, when Olena and her husband moved to Warsaw to assume teaching posts. In Warsaw, the poetess became a member of the literary association which was affiliated with the journal *Visnyk (The Herald).* This journal was first edited in Lviv in 1922 by the political idealogue Dmytro Dontsov; by the 1930s the *Visnyk* had become the most significant representative of Ukrainian political life and of the contemporary poetry of such outstanding talents as O. Olzhych, Yu. Malanyuk, L. Mosendz, Yu. Klen, and Olena Teliha. Olena's close friendship with these writers, especially with Dmytro Dontsov, had a tremendous influence upon her work as a cultural and political worker.

After the Nazis bombed Warsaw in 1939, Olena Teliha embarked upon her underground revolutionary mission. She went first to Lviv and to Kiev to further the goals of the Ukrainian National Organization (OUN) in their struggle against the two enemy camps -- the Bolsheviks and the Nazis. Upon her arrival in Kiev, Olena began to publish a Ukrainian weekly newspaper, *Litavry, (The Kettledrums)* and headed the Union of Ukrainian Writers.

In 1942, however, during the German occupation of Kiev, the poetess was arrested on charges of nationalism, specifically for not allowing any panegyric works about the enemy to be published in her newspaper. On February 13, 1942, in Babyn Yar in Kiev, at the age of 35, Olena Teliha together with her husband courageously faced death before a firing squad of the Gestapo.

It should be remembered that the poetic talents of Olena Teliha had only started to bloom when she went to her death and also that many of her lyrics, particularly her last works, were lost to the enemy. We have only 36 of her poems.

There is a definite influence of Lesya Ukrainka on Olena Teliha. There are similarities between both writers in their thematics, there is the same revolutionary fervor, and the same heroism and altruism. The works of both poets possess a similar musicality, virility, dynamism, flight, and potency, even though they are different in style and form. Yet, there is no quantitative comparison between the literary heritage of these two writers. It is very unfortunate, not only to Ukrainian literature, but to world literature, that Olena Teliha's literary life was but a short phase, that she was not able to exercise her poetic talents much earlier in life, and that she died at such an early age.

(Orysia Prokopiw, University of Calgary. Reprinted from Olena Teliha: Boundaries of Flame, A Complete Collection of Poetry, Compiled and Translated by Orysia Prokopiw, Smoloskyp Publishers, 1977.)

ПОВОРОТ

Олена Теліга

Це буде так: в осінній день прозорий
Перейдемо ми на свої дороги.
Тяжке змагання наші душі зоре,
Щоб колосились зерна перемоги.

І те, що мрією було роками, Все обернеться в
дійсність і можливість -
Нам буде сонцем кожний кущ і камінь
У ці хвилини гострі і щасливі!

Подумать тільки: наші села й люди,
А завтра прийдемо - до свого міста!
Захоплять владно зголоднілі груди
Своє повітря - тепле та іскристе.

Та звідкись сум зловіщий вітер вишле,
Щоб кинуть серце у крижаний протяг:
Усе нове... І до старої вишні
Не вийде мати радісно напроти...

Душа з розбігу стане на сторожі,
Щоб обережно, але гостро стежить
Всі інші душі - зимні чи ворожі -
І всі глибокі поміж ними межі.

І часто серце запалає болем,
А щось гаряче аж за горло стисне,
Коли над рідним, тим же самим полем
Зависне інша, незнайома пісня.

Чекає все: і розпач і образа,
А рідний край нам буде - чужиною.
Не треба смутку! Зберемось відразу,
Щоб далі йти - дорогою одною.

Заметемо вогнем любови межі,
Перейдемо у брід бурхливі води,
Щоб взяти повно все, що нам належить,
І злитись знову зі своїм народом.

THE HOMECOMING

Olena Teliha

It shall be thus: one crystal day in autumn
We will cross over to our native roads.
A grave endeavour will have tilled our souls,
So that the grains of victory could be scored.

And all that which for years was but a dream --
Reality and possible become,
And every shrub and stone to us will seem,
In these acute and joyous times, the sun!

Our folk and villages, imagine this!
We come tomorrow to our very town!
And as a master then our famished lungs
Will take in their own air, crystalline and warm.

But inauspicious winds will send us woe
An icy draft into our hearts to sweep:
Everything's new... And to the old cherry tree
Mother will not be rushing gaily us to greet...

From impetus the soul will halt on guard,
So that it can pursue with caution keen
All other souls, the alien or cold,
And all the verges deep that lie between.

And oft the heart will be ablaze with pain,
And something burning at the throat will tear,
When up above the native, same domain
Another, unfamiliar song suspends.

All things await us: insult and despair
Our native land is but a foreign hold.
No need for sorrow! We will soon prepare
To go on further, down on single road.

Thus we will sweep with fire the bounds of love,
And we the waters, turbulent, will ford,
To gather fully what to us belongs,
And with our nation to unite once more.

Ольга Кобилянська | Olha Kobylanska

На літературному обрії західних земель України наприкінці XIX ст. появився талант молодої письменниці -- Ольги Кобилянської (1863-1943). Народилася вона в містечку Гура-Гуморі на Буковині. Батько її, Юліян Кобилянський, був скромним державним урядником. Мати Ольги походила з національно-мішаної (з німцями) родини. Хоч батько письменниці визнавав себе українцем, то все ж таки в його сімї, в домі урядника австро-угорської монархії, панувала німецька мова, а почасти й німецька культура.

Дитячі роки Ольги Кобилянської проходили в Гура-Гуморі, а шкільний вік і юність -- у місті Кімполюнзі, куди батько письменниці був переміщений на посаду секретаря повітового староста. Тут Ольга Кобилянська закінчила чотириклясову нормальну школу. На продовження освіти, якої вона так прагнула, не було надій. У родині, крім неї й сестри, було ще п'ять хлопців, які також училися в школах.

Її гарячому бажанню вчитися стояли на перешкоді не тільки матеріяльні обставини, але також і те, що вона була дівчина. А дівчині, -- як тоді було прийнято думати, -- освіта не конче потрібна. Усе це викликало глибокий жаль в її юній душі і спонукало Кобилянську замислитися над положенням жінки та її залежністю від людей чоловічої статі. Саме в тих часах пролунали були перші заклики Наталії Кобринської до змагань за право жінок на університетську освіту. Бо ж десь там у широкому світі -- в Англії, Америці, Франції -- вже десятиліттями йшли змагання жінок за рівні права з чоковіками.

І ось молоденька Ольга Кобилянська постановляє собі здобути освіту своїми власними силами. Щоправда, обставини в Кімполюнзі не були пригожими для цього, бо містечко знаходилося в глухому видолинку буковинських Карпат, і тут не було відповідної лектури, не було бібліотеки взагалі, -- ба, не було навіть соціяльного життя, тільки буйна краса гірської природи, що наповнювали душу своєрідним змістом. На щастя, на зустріч бажанням Ольги йшли її брати, що вчилися в школах. Це вони почали постачати їй потрібні книжки. А під час ферій, коли вони приїжджали додому, вели з нею цікаві розмови та опісля присилали їй відповідну лектуру.

Природній талант і допитлива вдача породжують у ній бажання писати. Вона мріє стати писаменницею, щоб вилити на папір свої думки та мрії, що так хвилюють її. Із своїми думками вона найбільше таїлася перед своїм батьком, бо ж вона знала його консервативний світогляд. Письменниця часто згадує про це у своїй автобіографії.

Писати короткі новелі почала Ольга Кобилянська досить рано. Спочатку писала їх по-німецькому, і щойно внаслідок свого знайомства з передовими українськими діячками -- Софією Окуневською і Наталією Кобринською, -- під їхнім впливом вона почала писати по-українському. Отже Кобилянській довелося вчитися української мови. І щойно тоді, коли родина Кобилянських напостійне переїхала в Чернівці, що були осередком культурного життя на Буковині, обставини Ольги покращали. Було це 1891 року.

Багато невдач і огірчення, а навіть зневіри у свій власний талант, зазнала була Ольга Кобилянська, і то таки від своїх передових людей, які не розуміли письменниці, не розуміли її нових напрямних у літературі. І аж 1894 року перший твір Кобилянської (*Людина*) почав друкуватися в часописі *Зоря*, редактором якого був Осип Маковей. Двома роками пізніше в журналі *Буковина* почала друкуватися більша повість - *Царівна*.

Про те, які враження викликали ці твори Кобилянської, читаємо в листі М. Шаповала: „Колись влітку 1902 року я випадково в Харкові зустрів книжку, що мене сповнила великою радістю -- це була *Царівна*. Почув уперше гарне ім'я -- Ольга Кобилянська".

Ольга Кобилянська дала

поважний вклад в українську літературу. Вона ввійшла в історію літератури як одна з найталановитіших письменниць України. Більші її твори -- це *Земля, Царівна, В неділю рано зілля копала, Через кладку, Ніоба, Людина, Апостол черні, Меланхолійний вальс, Некультурна, Битва*. Написала вона й низку новель. У більших її повістях провідною думкою є питання жінки як людини, її залежности, її місце в суспільному житті, її прагнення до освіти, до самостійности, до її гідности як людини. А втім, ці теми лягли в основу майже кожного її твору.

Нариси з Історії Української Культури, С. Стечишин, Н. Когуська, видання СУК, Едмонтон, 1984.

On the literary horizon of Western Ukraine at the end of the nineteenth century, the young talent of Olha Kobylianska appeared (1863-1943). She was born in the town of Hura-Humor in Bukovyna. Her father, Julian Kobyliansky, was a modest civil servant. Olha's mother came from a family of mixed nationality, that is, Ukrainian-German. Although the author's father acknowledged being Ukrainian, in his home, under Austro-Hungarian rule, German was spoken and German culture was integrated into the family's life.

Olha Kobylianska spent her childhood in Hura-Humor, her school years and her youth in the city of Kimpoliunz, whence her father had been transferred to serve as secretary to the regional council of elders. Here, Olha Kobylianska graduated from normal school having completed a four-part course. She longed to continue her studies, but this was impossible, as she had one sister and five brothers who were also students.

Further education was denied her not only because of financial considerations, but because she was a girl. Society, then, held that girls need not be educated. The young girl was sorely grieved by this, and reflected at length upon woman's subservience to men. Just then, Natalia Kobrynska was beginning her campaign to obtain for women the right to enter university. Somewhere out there -- in England, America, France -- women had been fighting for decades for equal rights.

So the young Olha Kobylianska decided to seek higher education by her own efforts. Indeed, this was to be no mean feat, as circumstances in Kimpoliunz mitigated against her. The town was located in a remote dell in the Carpathian Mountains in Bukovyna. There were no books to read, no library. There was not even a social life to speak of, only the lush, natural beauty of the mountain environment which filled the soul with its unique character. Luckily, Olha's brothers encouraged her love of learning, providing her with books. During vacations, especially the summer holidays, they would engage her in discussions and send home books on those subjects once back at school.

Her natural ability to curiosity predisposed her toward writing. She dreamed of becoming a writer in order to release onto paper the torrent of ideas and visions that were her passion. She took particular care to hide all this from her conservative father. The writer often mentions this dissimulation in her autobiography.

Olha Kobylianska began writing novellas quite early. At first, she wrote in German, and only after she had made the acquaintance of two progressive-minded Ukrainian political activists Sofia Okunevska and Natalia Kobrynska, was she encouraged to write in Ukrainian. Thus, she was led to study the Ukrainian language. Just then, her situation changed for the better -- the Kobylianskis moved to Chernivtsi, the cultural centre of Bukovyna. It was 1891.

Olha Kobylianska experienced failure, bitterness, and even a lack of faith in her own ability in the course of her literary career, for her very colleagues did not understand or appreciate her innovative tendencies in literature. It was not until 1894 that her first work, "Liudyna" ("Person") appeared in the periodical, *Zoria (Star)*, whose editor was Osyp Makovej. Two years later, the journal *Bukovyna* began to publish her longer novel, "Tsarivna" ("The Princess").

A comment regarding her work is found in a letter written by M. Shapoval: "One day in 1902, I accidentally came upon a book in Kharkiv which filled me with great joy - *Tsarivna*. And I first heard that lovely name, Olha Kobylianska."

Olha Kobylianska contributed significantly to Ukrainian literature. She is one of the most talented women-authors in Ukrainian history. Her longest works were:*Zemlia (The Earth), Tsarivna (The Princess), V nediliu rano zillia kopala (On Sunday Morning I Gathered Herbs), Cherez kladku (Across the Gangplank), Niobe, Liudyna (Person), Apostol cherni (Apostle of the Masses), Melankholijnyj vals (Melancholy Waltz), Nekulturna (The Uncultured One), Bytva (The Battle).* She also wrote a series of novellas. In most of her novels, the main themes have to do with women -- their worth as people, their subservience, their role in society, their educational aspirations, their aspirations to independence and human dignity. Indeed, these ideas are the basis of almost everything she wrote.

The Beggar Woman

Olha Kobylianska
(1888)

Reprinted from "But...The Lord Is Silent" (Selected Prose Fiction by Olha Kobylianska and Yevheniya Yaroshynska). Translated by Roma Franko, Edited by Sonia Morris. Language Lanterns Publications, 1999.

It was a warm, sunny morning in June.

The window of my aesthetically arranged room was opened wide, and I was facing it, seated at my desk.

A wild and indescribably beautiful Carpathian landscape flaunted itself outside my window. A gigantic, densely forested mountain, reaching up like a pyramid to the heavens, was flanked by a dark narrow gorge and intricately patterned formations of forested hills and cliffs. The ceaseless rustling of the pine forest brought to mind the sea, and everything was bathed in sunlight.

There was a superabundance of sunshine everywhere.

The verdure of the forest had never appeared so fresh, so intense. The cloudless, clear sky had never seemed so gentle, so blue. I immersed myself totally in that view . . .

I immersed myself!

Words are so inadequate . . .

I responded to this incredibly magnificent manifestation of the beauty of nature with every nerve. I devoured it with my eyes; I became intoxicated with the essence of its existence. And, in addition, I knew that the creative energies of my soul had been awoken by *her*, by nature, that it was *she* and she alone who had brought them to fruition within me.

Fortunate is he, who can understand her!

I felt an uncontrollable urge to capture on paper an idea that I had long been formulating in my mind. Forcing myself to tear my gaze away from nature, I began to gather my thoughts.

They submitted to me, but they also opposed me, dispersing themselves, mocking . . . I could not do it!

Not far from my home -- perhaps a hundred paces away -- a beggar woman has been sitting since early morning, pleading for alms from passersby. She does not bed in the distinctive manner adopted by people of this kind. And she does not sing. She does not even have that beggar's tone which a person becomes accustomed to hearing from such creatures, and which has an impact only as long as they are in view. No, her voice does not have that tone.

She howls -- maintaining a steady rhythm and descending down the scale from the highest to the lowest tones. Halfway through each howl there is a barely discernible change, and then it begins all over again: "Take pity on an unfortunate woman, and God will repay you!"

My entire body, from my head to my toes, is assaulted by that howling. I try not to pay attention to it, to turn a deaf ear. It is no use!

"Take pity on an unfortunate woman, and God will repay you!"

The howling has taken root within me, it sticks fast to me, and I listen to it attentively, nervously, indeed with an avidity bordering on madness.

"Wonderful! Wonderful!" my lips whisper with an indescribable sarcasm. "Wonderful!" And, irritated to the quick, I fling my pen on the table.

Perhaps she will finally stop!

I listen with bated breath for one minute, two, three, and then I hear: "Take pity on an unfortunate woman, and God will repay you!"

It is enough to drive a person mad!

I rush up to the window to take a look at her. It is as if something is forcing me to look at her.

There she is!

She is sitting in front of the little bridge that leads to the market, and she is howling.

"No, let people say what they will," I think, "but it truly is an act of sheer kindness that begging has been forbidden. This curse still exists in small towns, even though there is help for the poor there as well. But I'll put an end to this. I'll fling some money at her to silence her, or to make her leave, or to make her at least beg in a beggar's tone, or to . . . or to . . . Oh! May you be struck dumb!"

"Take pity on an unfortunate woman, and God will repay you!"

I fly into a rage . . . and smile malevolently.

Grabbing my hat, I fly towards her.

She is sitting with her profile turned in the direction from which I am approaching. As soon as she hears my footsteps, she falls silent. Her emaciat-

ed, hunched body -- with her head lowered to her chest and her hand outstretched -- instantly tenses.

I slow my pace, wanting to get a good look at her.

Her face, seen in profile, is wasted and yellow as wax, but young and exceptionally symmetrical. It is buried in her chest, and I still am not able to see the upper part of it well; the lower part is marked by a deep pain that has long since become numb . . .

Now she raises her head to me. It seems to me that she raises it much too high, and I see -- she is blind, totally blind. Long, silky, dark eyelashes cover her eyes . . .

Staring at her with horror, with shocked dismay, I hastily place my money in her small, sunburned hand.

Her bloodless, closed lips twist sorrowfully, as if in a smile.

"May God bless you, my dear young man! May God bless you a thousand times! I've been sitting here since the first rays of the sunrise which I can't see, and will never see, and you're the first to take pity on me. May God bless you"!

I reel with an ineffable feeling of shame.

Олена Пчілка | Olena Pchilka

Письменниця й громадська діячка Олена Пчілка (літ. псевдонім Ольги Косач, 1849-1930) народилася в місті Гадячому на Полтавщині в сім'ї Драгоманових. Вона ж і мати Лесі Українки і сестра Михайла Драгоманова.

Батько письменниці, Петро Драгоманів, був дворянином і мав невелику посілість у Гадячі, тобто на хуторі недалеко міста Гадяче. Мати письменниці, Єлисавета, -- релігійна, добра й тиха жінка -- походила з полтавських хуторян Цяцьків. У родині Драгоманових був демократичний дух і жили ще свідки Гетьманщини. У Гадячім був ще давній замок -- колишня резиденція гетьмана Кирила Розумовського. А Полтава -- це ж батьківщина Івана Котляревського.

Олена Пчілка виховувалась під опікою свого освіченого, інтелігентного батька, якого вона у своїх спогадах згадує з великою пошаною. Спочатку вчилася вона вдома, а середню освіту набула в пансіоні для шляхетних дівчат у Києві. Другим її „вчителем" був її брат Михайло Драгоманів, старший за неї на вісім років. Його вплив виразно позначився на формуванні її світогляду. Брат її був просякнутий українськими народніми ідеями, які в тих часах гуртували серед молоді, а урядом були заборонені.

Більш самостійну діяльність проявила Олена Пчілка вже на Волині, коли була дружиною Петра Косача. Одружилися вони 1868 року, і її чоловік того ж року був призначений мировим посередником у Новгород Волинський. Родина Косачів спочатку жила в Зв'ягелі, опісля в Луцьку, а згодом купила собі дім у Колодяжному.

Першу свою діяльність проявила Олена Пчілка в етнографії: записувала пісні Волині, досліджувала народній орнамент, виготовила й видала 1876 року збірку народніх узорів у двох кольорах. У родині Олена Пчілка найбільше уваги присвятила вихованню дітей. Бажаючи навчати їх рідною мовою, вона сама приготовила для них букваря, бо таких підручників в Україні тоді не було. Вона також цікавиться літературою, робить

переклади з інших мов, і доповнює свою освіту. Особливо цікавила її література, і сама вона почала писати -- спочатку поезії, а згодом прозові твори.

1872 року Олена Пчілка їздила з Лесею Українкою за кордон -- до Відня; вони побували і в Галичині і тоді у Львові зустрілися з Іваном Франком та з Наталією Кобринською. Олена Пчілка причинилася до видання *Першого вінка*, що появився друком 1887 року; у ньому ж було поміщене довше оповідання Олени Пчілки -- п.з. *Товаришки*. Це ж бо були початки жіночого руху в Галичині.

1890 року родина Косачів з Волині переїхала до Києва. Тут для письменниці відкрилися ширші можливості праці. У них збиралася молодь Києва, влаштовувалися літературні вечорі, росли нові надійні сили, а між ними виділялася своїм блискучим талантом Леся -- дочка Косачів. Хмаркою смутку налягав на душу матері стан здоров'я Лесі Українки. Цим вона завжди найбільше турбувалася, і чинила все можливе для підсилення її здоров'я. У Києві близькими друзями й однодумцями Косачів були родини Лисенків та Старицьких.

1905 рік був повним неспокою, заворушень, бунтів. Поліція переслідувала за будь-яку діяльність, частенько заглядала і в дім Косачів. Того ж року Олена Пчілка була між делегатами, що їздили до Петербургу до міністра Вітте домагатися скасування заборони друкованого українського слова. Дозвіл було здобуто, і того самого року Олена Пчілка вже працює в Києві, в місцевій пресі; редагує часопис *Рідний Край*, а опісля *Молоду Україну* -- аж до 1914 року, до першої світової війни.

У тяжкі часи революції Олена Пчілка перебувала у своєї дочки в Гадячому. Не було вже в живих чоловіка (Петра Косача), брата Михайла, сина Михайла й дочки Лесі.

З 1924 року (вже за часів радянської влади) Олена Пчілка працювала в Києві в Академії Наук -- у відділі етнографії; опрацювала кілька розвідок про легенди й пісні та про стінне малювання.

Кращі з її оповідань -- це *За правдою*, *Товаришки* та *Світло правди і любови*. 1884 року вона написала драму в 5-ох діях *Світова річ*, видала збірник своїх віршів *Думки-мережанки*, робила переклади з інших мов, поміщувала свої статті в часописах на літературні теми, писала про українські колядки і т. ін. З її етнографічних праць найважливішою є публікації *Український орнамент* (1876) і *Українські взори* (1912).

Нариси з Історії Української Культури, С. Стечишин і Н. Когуська, видання СУК, Едмонтон, 1984.

Olena Pchilka (literary pseudonym of Olha Kosach, 1849-1930), author and community activist, was born in the city of Hadiachy, Poltava region, to the Drahomaniv family. She was Lesia Ukrainka's mother and Mykhailo Drahomaniv's sister.

The writer's father, Petro Drahomaniv, was a nobleman who had a modest piece of property in Hadiachy, that is, on an estate near the city of Hadiachy. The writer's mother, Yelysaveta, was a pious, good, and quiet woman, whose family owned an estate in the Poltava region, the Tsiatskos. A democratic spirit existed in the Drahomaniv household, some of whose members had witnessed the period of the Hetmans in Ukraine. There was an ancient castle in Hadiache that was once the home of Hetman Kyrylo Rozumovsky. Poltava was the homeland of Ivan Kotliarevsky.

Olena Pchilka was raised under the watchful eye of her well-educated, intelligent father, whom she remembers fondly in her memoirs. At first, she studied at home. She received her secondary education in a pensionnat for daughters of the gentry in Kiev. Her other "teacher" was her brother, Mykhailo Drahomaniv, eight years her senior. He had a definite influence upon her developing world view. Her brother was full of Ukrainian nationalist feeling, widespread among the youth of the day and forbidden by the government.

Olena Pchilka became more independently active in Volyn when she became the wife of Petro Kosach. They were married in 1868, and that year, her husband was appointed conciliator in Novhorod Volynsky. The Kosach family first lived in Zviahel, then in Lutsk, and later purchased a home in Kolodiazhny.

Olena Pchilka began her career by taking an interest in ethnology: she recorded the folk songs of Volyn, researched folk ornament, prepared and published in 1876 a collection of folk patterns in two colours. At home, she concerned herself particularly with raising and educating her children. She wanted to teach them in Ukrainian, and as there was no such thing in Ukraine at the time, she prepared a primer for them. She was also interest-

ed in literature, did some translation from other languages, and completed her education. Literature especially interested her and she began writing -- initially poetry, and later, prose.

In 1872, Olena Pchilka travelled abroad with Lesia Ukrainka, to Vienna. En route, they spent time in Halychyna and in Lviv they met Ivan Franko and Natalia Kobrynska. Olena Pchilka became involved in the publishing of *Pershyj vinok (First Wreath)* which appeared in 1887. In it, appeared a longer story by Olena Pchilka -- *Tovaryshky (Girlfriends)*. It was the beginning of the woman's movement in Halychyna.
In 1890, the Kosach family moved from Volyn to Kiev. Here, the writer found more job opportunities. Kievan young people met in their home, participated in literary evenings, and new talents developed there, including the Kosach's gifted daughter, Lesia. Olena Pchilka's happiness was marred by the state of her daughter's health. It worried the mother constantly. She did all she could to ease her daughter's pain.

In Kiev, the Kosach's closest friends and sympathizers were the Lysenkos and the Starytskis.

1905 was a year full of unrest, uprisings, revolts. The police punished all political activists, and often entered the Kosach home. That year, Olena Pchilka was part of a delegation to a Minister by the name of Vitte in Petersburg. This delegation sought a lifting of the ban on publishing books in Ukrainian. The delegation was successful, and that very year, Olena Pchilka was employed by the municipal newspaper, editing, first the journal *Ridnyj Kraj (Native Land)* and later, *Moloda Ukrajina (Young Ukraine)*, until the First World War in 1914.

During the difficult period of the revolution, Olena Pchilka lived in her daughter's home in Hadiache. At this point in time, her husband, Petro Kosach, her brother, Mykhailo, her son, Mykhailo, and her daughter Lesia, had died.

From 1924 (under the Soviet regime), Olena Pchilka worked in Kiev at the Academy of Arts and Sciences, Department of Ethnology. She conducted several studies into legends, songs, and mural painting.
Among her best short stories are: *Za pravdoju (After Truth), Tovaryshky (Girlfriends),* and *Svitlo pravdy i liubovy (The Light of Truth and Love).* In 1884, she wrote a five-act play, *Svitova rich (A Thing of the World),* published a collection of verse *Dumky-Merezhanku (Lace-work Thoughts),* translated, submitted articles with literary themes to periodicals, wrote about Ukrainian Christmas carols, and so on. Of her technological works, the most important is the publication *Ukrajinskyj ornament (Ukrainian Decorative Art),* 1876, and *Ukrajinski vzory (Ukrainian Designs),* 1912.

Essays from the History of Ukrainian Culture, Dr. Savelia Stechishin & Natalia Kohuska, Published by the UWAC, Edmonton, 1984

ПОЖДИ, БАБО, НОВИХ ПРАВІВ

Олена Пчілка
(1906 р.)

Із книжки Олена Пчілка - Твори, видавництво художьної літератури Дніпро, Київ, 1971

Баба Марина приносить мені часом на продаж масло. Отож якось у базарний день чую її голос із кухні; себто прийшла вона, та, дожидаючи мене, про щось голосненько балакає з моєю куховаркою. Чую тільки останні слова, що говорить баба Марина:

- Отаке горе, матінко!

Виходжу. Поздоровкались.

- Маслечка візьмете? питає Марина.

- Візьму.

Поскидали капустяні листочки, переложили масло, облічилися. Холодненько було надворі, отже баба Марина згодилася посидіти та погрітися. Це було пізненько восени, вже й морозець був. Сидить баба, п'є чай, та й знов щось таке своє починає розказувать Я й собі встряваю:

- Так що там у вас таке? Якась оказія, чи що?

- Ох, матінко, бодай і не казать! одмовляє баба Марина, махнувши рукою.

Одначе не втерпіла то згодом таки докладненько розказала мені свою пригоду.

- Та це ж мені вся халепа через мого старого! почала баба Марина. - Отож він був записав мені хату і все дворище. Бо таки ж він тямив, що слід було те зробити! Таки ж я вийшла за його, за вдівця, на його троє дітей, робила цілий вік, не кривдила нікого, дбала все одно як за своїх. Ну, хлопець на Дону оселився вже зовсім, там і оженився, якимсь торгом торгує, дочок тут заміж повіддавала. Ну, нам, старим, не скілько вже там

треба, а все ж думаєш, куди голову прихилити на случай чого... Звісно, ніхто не знає, скільки кому Бог віку призначив, а все ж мій старий таки й геть-то старший літами від мене!єєє Ну, не дай Боже чого, зостануся я без його, мовляв, у чужій хаті, то що ж тоді робить? Адже ж мене тоді родичі, брати його виженуть з двору. Та й куди мені на старість, витративши силу, йти? Де пристановища шукати?...

Отож стала я йому казать; так він взяв і записав мені хату, значить, і хату й двір. Записав як слід: пішли ми до волості, і там старий зробив бомагу, написали там все, як треба було, і тую бомагу старий оддав мені на руки.

Заховала я тую бомагу в скриню, гляджу вже її, як ока! і заспокоїлася. Коли там спаде на думку, то, перекладаючи в скрині, погляджу, є бомага, лежить собі; такечки я її на споді в скрині й держала.

Тільки стала я помічать, що старий мій якийсь понурий став та якось на мене скрива поглядає. Я собі й байдуже, проти чого то! Мало чого чоловікові часом так чи сяк буває... Коли це раз пішла я до скрині (либонь, ниток мені треба було), коли - лап! Нема бомаги!... Ох, мені лишенько! Я сюди, я туди, перевернула, перетрусила все - нема!... Питаю старого: «Де це бомага?» - «Я, - каже, - не знаю: тобі дано на руки, ти й гляди!» - «Та як же не гляділа?! Ховала, замикала, як же ще глядіти? А чужого в хаті нікого нема!... Се ти, - кажу, - взяв?» - «Одчепись ти від мене!» - муркне, та й піде.

Шукаю я, мотюся, метикую, куди він мав подіти ту бомагу!... Бо вже що то його справа, то я по очах бачила! Тільки не можу знайти, де б він міг заховати. Вже всі мишачі норки перерила, а не знайду!

Якось пішла я на грядки; коли за клунькою дивлюсь - щось біліє... я туди - бомага! Порвана, понівечена моя бомага! Я її розгортаю, я її стиляю, так куди ж вам, сказано - ні до чого!...

Тут я перебила розповідь баби Марини:

- Може ж, то, - кажу, - не ваша бомага була?

- Ох, ні, матінко, моя! моя! Я ж уже її знаю! Дарма що не вмію читать, а зараз пізнала; і печатка така сама, і все! Я вже її на око знаю. Тільки ж, чуєте, понівечена... З такою бомагою ніякого права не дійдеш! Та куди! І показувать ніяково! Ну, я таки хрещеникові клапоть показала, - він по школах учиться, - так і той сказав, що вона сама, моя бомага; тілько, звісно, - каже, - вже вона ні до чого! Ох, уже ж я й сама те бачила!...

Я тоді до старого, що як же таки так? Яка то совість - дати бомагу, а потім отаку капость зробити!

«Одчепись ти, - одно мені править, - я нічого не знаю! Було б глядіть! Дано тобі - і пильнуй».

А Господи милостивий!... Чи я ж не гляділа, чи не пильнувала! Так хіба ж від хатнього злодія встережешся?... Ну, та вже нехай я не вгляділа, так дай же мені другу бомагу, коли ця понівечена! А він мені на те: «Е, ні, сього не буде: раз був дурний, удруге не буду!»

Ну, що мені в світі робить! Плачу, та й годі. А люди й надоумили мене: піди, кажуть, до волості, та й попроси, щоб, значить, виписку зробили, бо по книгах, кажуть, повинно бути записано, коли й що було і яку бомагу дано, отаку й таку; виробиш, кажуть, таку саму!

Отож я й вибралась до волості. Ще й кум мій, Андрій Шамраєнко, разом зо мною пішов. Він, бачите, по своїй справі. О, йому теж добра оказія трапилась! Племінник його посварився з ним за сіножатку та взяв та й перекинув його стіжечок у воду! Невеличкий стіжечок, так, мовляв кум, копичок зо три (зложено було поки що), а все ж воно чималі гроші стоїть, та й праці коло його немало було; ну й досадно до того, бо на збитки ж воно зроблено. От, мовляв, коли не мені, то й не тобі!... І як він це зробив, той племінник, чи налигачами тяг, чи що, хто його зна, тільки так як стояв стіжечок недалеко од берега, так його й перекинуто в воду. Воно то й не глибоко там, отак собі затока невеличка осокою заросла скраю, а все ж воно таки вода: сіно мокре! Як же таке знущання подарувать? Отож кум і наважився позиватись; бо й свідки тому були: пастушки бачили, як той порався.

Ну, отож і пішли ми вдвох: я за своїм безголов'ям, а кум за своєю справою.

Прийшли; саме так празничок невеличкий був, от воно й гаразд; думка така - саме добре порадитись, бо й писар і старшина будуть, завжди бувають після служби.

І правда: як прийшли ми, - дивимось, сидять. Писар читає газету, а старшина й собі зазирає, сидячи. Уголос читають. Ми увійшли, вклонилися як слід, так щось і не дивляться на нас: так-то

вже пильно читають, ледве що головою кивнув которийсь...

Постояли ми... Далі кум поступив уперед та й каже перше про своє діло, що так і так, отака справа.

«Се, - кажуть, - діло пусте... Нічого сього розсуджувать не можна!...»

«Як не можна?» - питає кум. А вони йому: «Так, не можна! - та до мене: - Ну, а ти, бабо, чого?» Я мерщій до стола, хочу гарненько розказати всю справу, як було діло, і клаптик од бомаги показую, котрий ціліший та чистішенький, саме й печатка на йому єсть. Так куди вам! Тільки що почули, що діло йдеться про зопсовану бомагу, писаря сміхи напали: «Оце ловку штуку дід утяв!» - та й зареготав, прямо аж залягається! А старшина й собі. Далі писар каже: «Не подавайся, бабо, ні з якими переписками та судами, бо нічого з того не буде!» - «Як, - кажу, - не буде?» - «Так, - одказує, тепер і не з такими дурними справами, та й то трудно справуватись, бо тепер се діло сутужне... розсуджувати вашого брата». - «Чого?» - кажу. «А того, що старі права кончились, а нові ще не вийшли....».

Тут я вже розсердилася:

«Та що ж се, - кажу, - таке?! Доки сонце зійде, нехай роса очі виїсть? Де ті нові права, коли ще вони вийдуть, а тут усяку кривду терпи?!»

Тутечки вже й кум прилучився, і собі слівця вкинув, що не по правді вже воно, людей отак на льоду зоставлять, коли в людей пильні справи є.
А вони як нападуться на нас: «Та які там пильні справи? Що то за справи? Дурниця якась! Що якась там копиця сіна та якась дурна бомага, так велике діло?! Та ви знаєте, які тепер діла по всіх усюдах ідуть? Важніші од ваших! Думаєте, тілько ваші племінники та чоловіки збитки роблять? Скрізь колотнеча та шарварок, по цілому царству Руському, хоч яке воно велике! Та й не тілько по Руському царству, а й по цілому світі. Ог швед перервався! Ви отам сидите, та й не чуєте такого!» - «А який же там швед? Чого йому перериватись?» - питає кум. «Який швед? Отой самий, що під Полтаву приходив. Чув?» - «Та чув... - каже кум. - Та й перервався б то?...» - «Перервався надвоє; от, було одно царство, Шведія, значить, а тепер перервалось надвоє: одна частка, сказать би, так, як губернія, одрізнилась окреме: не хочу, каже, вкупі бути! Отак собі нарізно й буде. Значить, швед надвоє й перепався. От що!... Отож такі діла по світі робляться, і в нас усюди таке коїться, а вони чорти батька зна з чим лізуть! з копичками та з драним сміттям якимсь! Прямо курям на сміх!»

«Та, - кажу, - кому сміх, а кому й сльози... Як мені отепер доведеться колись попідтинню пропадать! А ні суда, ні права не дійдеш...» - «Так якого ж тобі права доходити? - гукає старшина. - Де тобі того права взять?! Говориться ж тобі толком, що старі права кончились, а нові ще не вийшли. От як вийдуть, тоді й подаватимешся до розправи!» - «А коли ж вони вийдуть, ті нові права?» - «А хто їх зна!... Се вже не нам знати. Мудріші люди ладу добиратимуть... коли і що... Пожди!»

Повернулася я та й пішла... Так оце, матінко, сидіть би то мені та й ждати нових правів?! Що ж він мені толкує того шведа? Може ж, тому шведові й нічого, що він перервався, а як мені бомагу порвано, то все одно, як серце перервано!...

- Та вже ж пождіть, тітко Марино, нових правів...

- А швидко ж вони, матінко, вийдуть?

- Та вже, може, швидко... вже щось до того йдеться...

- Ох, коли б Господь милосердний дав!

Отак мовила баба Марина та аж перехрестилася. Встала, попрощалася, забрала мисочку з капустяним листячком... та й пішла дожидатися «нових правів».

Ох, чи скоро ж то баба Марина діждеться тих нових правів, та й ми разом з нею?

Наталя Кобринська | Natalia Kobrynska

Письменниця, громадська діячка та провідниця жіночого руху в Галичині, Наталія Кобринська (1855-1020), народилися в с. Белелуї в священичій сім'ї. Батько Кобринської, свящ. Іван Озаркевич, був послом до парляменту в Відні. У тих часах Галичина була під володінням Австрії.

Початкову освіту набула Наталія вдома -- під проводом домашнього вчителя. Потім вона доповнювала її самостійно -- читанням кращої літератури. У тих часах і не було жодних вищих шкіл для дівчат. До гімназій та університетів дівчат тоді не приймали.

У ранньому періоді свого життя Наталія захоплюється читанням творів кращих авторів -- Міцкевича, Гоголя та деяких німецьких клясиків. У домі Озаркевичів збиралася студентська молодь, -- особливо тоді, коли на вакації приїжджали студенти Озаркевичі -- брати Наталії.

На 20 році життя Наталя Озаркевичівна одружилася з теологом, інтелігентним народником Теофілем Кобринським, що піддержував її зацікавлення літературою та громадським рухом. А цей рух тоді більше зростав у Галичині. По 6-ох роках щасливого подружнього життя, Наталія Кобринська залишається молодою вдовою. Не мавши жодних матеріяльних засобів прожитку, вона мусіла повернутися до батьковського дому в Болехові і тут прожила майже до кінця свого життя.

По смерти чоловіка Наталія Кобринська їде з батьком до Відня. Батько знайомить її з провідними діячами „Січі" та висилає її разом з Софією Окуневською до Швайцарії. Софія Окуневська була в Швайцарії на студіях медицини. Наталія Кобринська знайомиться з Михайлом Драгомановим, який відкриває їй багато нових і цікавих думок та радить їй зайнятися працею над піднесенням суспільного рівня українського жіноцтва. Він оповідає їй про жіночий рух і змагання жінок у країнах Европи й Америки за рівні права: за право вступу в університети, за кращу освіту й за незалежність та за право вибору професій.

Повернувшись додому, Кобринська кидається в вир громадської праці, і ось, нарешті, їй таки вдається зорганізувати перше українське жіноче товариство. Вона часто промовляє на зборах, дописує до часописів та пише оповідання.

Перший твір Кобринської -- оповідання „Пані Шуминська", або „Дух часу" -- був надрукований у першоми жіночому абірнику п.н. „Перший Вінок" (1887 р.). Була вона також ініціяторкою того альманаху, при якому вона згуртувала найкращі поступові жіночі сили -- такі як Уляна Кравченко, О. Бажанська, Олена Пчілка, Леся Українка, Ганна Барвінок, Дніпрова Чайка, Ольга Франко, Людмила Старицька-Черняхівська та ін.

Інші оповідання Кобринської -- це *Задля кусника хліба, Суддя, Як стара Янова їхала залізницею, Виборець, Жидівська дитина, Перша учителька, Св. Миколай, Ядзя та Катруся, Відьма, Рожа, Чорище, Блудний метеор, Омен.* Крім цього вона є авторкою численних публіцистичних праць, рефератів, промов.

Та найбільші заслуги Кобринської полягають в її промадській діяльності, бо це вона внесла позитивні напрямні у сферу життя українського жіноцтва і вказала йому шляхи змагань зо свою самостійність, за вищу освіту -- і за повноправність у людському сенсі цього слова; і це вона вказала нашому жіноцтву шляхи служення своєму народові.

Пройшла Кобринська тверду життьову дорогу. Нові ідеї, хоч би й які вони були добрі, не так то скоро приймаються. Доводилося їй змагатися навіть з власним суспільством, -- поборювати такі заскорузлі погляди, що, мовляв, „місце жінки -- вдома". Діяли також чужі сили, щоб не дати можливости українській жінці бути вчителькою і свідомою виховницею свого народу.

Natalia Kobrynska (1855-1920), writer, community activist, and leader of the women's movement in Halychyna, was born to a priest's family in the village of Beleluji. Her father, Rev. Ivan Ozarkevych, was a member of parliament in Vienna. At the time, Halychyna was under Austrian rule.

Natalia acquired her early education at home from a tutor. She supplemented this instruction by reading some of the best literature. In those days, no secondary schools accepted girls. The high schools and universities were closed to them.

In childhood, Natalia read and enjoyed some of the best authors -- Mitskevych, Hohol, and some of the German classical writers. Students met often in the Ozarkevych home, particularly during vacations when Natalia's student-brothers returned home.

At age twenty, Natalia Ozarkevychivna married a theologian, an intelligent patriot, Theofil Kobrynsky, who encouraged her interest in literature and in social activism. Halychyna was the predominant scene for the movement toward social change of that time. After six years of happy marriage, Natalia Kobrynska was widowed. Having no means of financial support, she had to move back home to Bolekhiv, where she lived virtually until her death.

After her husband's death, she travelled to Vienna with her father. There, her father introduced her to prominent members of the "Sich", and sent her to Switzerland with Sofia Okunevska. Sofia Okunevska was studying medicine in Switzerland. Natalia Kobrynska met Mykhailo Drahomanov, who exposed her to many new and interesting ideas, and advised her to work toward increasing the social status of Ukrainian women. He told her about the suffragettes' struggles in Europe and America to obtain certain rights for women: the right to go to university, the right to better education, the right to choose a profession.

Upon returning home, Kobrynska threw herself into the whirl of community service, and, at last, organized the first Ukrainian women's association. She often spoke at public meetings, contributed to periodicals, and wrote short stories.

Her first published work, a short story entitled "Pani Shumynska" or "Dukh chasu" ("Mrs. Shumynska" or "The Spirit of Time"), appeared in the first collection of women's writings entitled *Pershyj Vinok (First Wreath)* published in 1887. She helped initiate the project to which she attracted such progressive female writers as Uliana Krawchenko, O. Bazhanska, Olena Pchilka, Lesia Ukrainka, Hanna Barvinok, Dniprova Chajka, Olha Franko, Ludmyla Starytska-Cherniakhivska, and others.

Other short stories by Kobrynska are: "Zadia kusnyka khliba" ("For a piece of bread"), "Suddia" ("The Judge"), "Yak stara Yanova jikhala zaliznytseju" ("When Yaniv's Old Wife Took a Train Ride"), "Vyboretz" ("The Elector"), "Zhydivska dytyna" ("The Jewish Child"), "Persha uchytelka" ("The First Teacher"), "Sviatyj Mykolaj" ("St. Nicholas"), "Yadzia ta Katrusia" ("Yadzia and Katrusia"), "Vidma" ("The Witch"), "Rozha" ("The Rose"), "Chortytse" ("The Little Devil"), "Bludnyj meteor" ("The Runaway Meteor"), "Omen". Aside from these, she was the author of numerous publicistic works, essays, and speeches.

Her greatest contribution to history lies in her community activism, for she is credited with introducing positive trends into the lives of Ukrainian women, directing them down the road to independence, to higher education, to equal human rights. She also served as an example of how Ukrainian women could serve their country.

Kobrynska lived a difficult life. New ideas, irregardless of their worth, are accepted only slowly. She found herself up against the current social order -- repudiating the belief that "a woman's place is in the home". Foreign forces were also at work to prevent the Ukrainian woman from becoming a teacher and educator of her people.

Essays from the History of Ukrainian Culture, Dr. Savelia Stechishin & Natalia Kohuska, Published by the UWAC, Edmonton, 1984

Поезія Poetry

The Suffering Honoured

Peter Kuzyk

As reported in the Ukrainian News on May 2, 2007, Montreal's Ukrainian and Jewish communities held a joint Holodomor-Holocaust commemoration on April 22, 2007.

Truly, a most honoured display,
A remembrance, loyal and just
By the Ukrainians and Jews...
Holodomor and Holocaust.

The Ukrainians and the Jews
Bonded in prayer in Montreal,
Honoured victims, Hitler's, Stalin's...
Their suff'rings that did here befall.

But even more, the rabbis, priests
Did so in a togetherness.
Where our each breath gives them the praise...
The wisdom for such first address.

For wisdom as all humans share,
That life is life, as death is death;
Where we have lived the sufferings
Of each such insane aftermath.

To you, Ukrainians and Jews,
Unto the rabbi and the priest...
Devoutedly we bow our heads,
As to the guiltless so deceased.

But also with a further prayer,
Unto the wisdom of your cares...
May the Lord ever have you blessed
In this, the oneness of your prayers.

Перо

Іван Драч

Перо, мій скальпелю вогнений,
Ти мій жорстокий лиходій,
Мій дикий поклик цілоденний,
Первоцвіт мій, перволюб мій!

Нам розтинати дні ці карі
До серцевини, до зорі,
Куди не дійдуть яничари,
В облудній словоблудній грі.

Дні полохливі, і невтішні,
І лаконічні, точні дні,
І дні, мов глечики з Опішні,
Протяті шпагами вогнів,

І дні, яким нема відради,
І виноградні теплі дні,
Де тихо сплять старі досади,
Зіщулившись на самім дні.

Дні променисто легковажні,
Горбаті дні, мозільні дні,
І дні чеснот, і дні продажні,
Яким солона кров зрідні.

Перо - це наша чорна доля,
Все обійти і все знайти,
Аж поки в головах тополя
Не прошумить за два хрести.

Ukrainian Famine-Genocide featured at Genocide Education Institute

by Valentina Kuryliw

This summer, from July 23-27, 2007, the Canadian Centre for Genocide & Human Rights Education held its fourth annual session for teachers, at the Armenian Cultural Centre, this year, in Toronto . For the first time, the Ukrainian Holodomor was part of this five day agenda. The first day was devoted to general issues on genocide which was followed by a banquet, open to the wider public, well attended by the Ukrainian community. This was followed by full day sessions on the Armenian, Ukrainian Genocides as well as the Holocaust and Rwanda. Each day was divided into two parts: a presentation by a scholar, who provided the background information on the genocide, and an afternoon session with educators, who provided teaching materials and practical lesson plans for teachers.

Forty teachers and instructors from across Canada attended the workshops with the express purpose of learning how to deal with past and current issues in genocide education. They were able to study with each other and with some scholars and educators of genocide. At this year's opening session the instructors were Dr. Barbara Colorosa, a renowned educator, author and speaker, who recently published the book, Extraordinary Evil: A Brief History of Genocide, and Dr. Gerry Caplan, a Canadian authority on genocide and genocide education as well as being an expert on Rwanda.

A number of in-depth lectures on the Ukrainian Famine-Genocide was presented by Professor Emeritus, Roman Serbyn of the Universite de Montreal, who gave teachers background information on Ukrainian history and the Holodomor. A discussion on some historical issues was followed by a viewing of the documentary film, Harvest of Despair (1983), produced by the Ukrainian Canadian research and Documentation Centre.

The teaching unit was presented by Valentina Kuryliw, Department Head of History and Social Sciences with the Toronto District School Board. Basic teaching materials on Ukraine and the Famine-Genocide were handed out and discussed, and innovative lesson plans, showed how the topic could be taught in a high school setting using critical thinking skills. A session on how to approach the Famine-Genocide lessons for younger grades, using appropriate strategies and handouts, was demonstrated by Halia Sawycky-Dmytryshyn. The lesson plans and teaching materials prepared by Valentina Kuryliw and Halia Sawycky-Dmytryshyn were handed out to the teachers.

In addition to ready-made lesson plans, teachers were given the DVD, Harvest of Despair and W. Isajiv's (ed.), Famine-Genocide in Ukraine 1932-1933, a collection of scholarly essays, donated by the Ukrainian Canadian Research and Documentation Centre for the occasion. An extremely valuable resource booklet containing quotations, facts and figures and a bibliography, created and published by the Canadian Ukrainian Congress, Toronto branch , was also included along with A Hunger Most Cruel, a collection of short stories on the Famine translated by Roma Franko, an easy read for high school students.

As part of the presentation on the Famine-Genocide, a visual display prepared by Halia Sawycky-Dmytryshyn and Valentina Kuryliw of historical Ukrainian artefacts , information boards with quotations, newspaper clippings and visuals, as well as a collection of books on the topic were present for teachers to view.

Unfortunately, few of the attendees and instructors were acquainted with the Ukrainian Famine-Genocide of 1932-1933. No mention of the Holodomor were made by the main instructors in their presentations. Therefore, the idea of taking the Famine-Genocide to the general public was a great idea and hopefully, the association with the Institute and other such institutions will continue in the

future. Currently, a new pilot, interdisciplinary course at the grade 11 level is being planned by the Toronto District School Board. The writing team is being selected and the resulting War and Genocide course should include, as part of the curriculum, the Famine-Genocide of Ukraine 1932-1933.

The Centre for Genocide and Human Rights Education will continue to foster genocide education as a means to sensitising and educating students throughout the country of the horrors of genocide and the need to eradicate all forms of abuse of human rights and intolerance, past or present. The need for dialogue outside the Ukrainian community on the topic of the Famine-Genocide is crucial, if it is to be included as a component of any genocide course. What is even more important is the need to produce excellent teaching materials for teachers, which would facilitate their interest in wanting to teach the Famine-Genocide in an innovative and creative way.

The day would not have been made possible without the direct financial and moral support of sponsors in the Ukrainian community: the League of Ukrainian Canadians, the Ukrainian Canadian Congress, Toronto Branch, and the Ukrainian Canadian Research and Documentation Centre, who partnered with the Canadian Centre for Genocide and Human Rights Education.

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For Our Children
Нашим Дітям

УЧІТЬ ДІТЕЙ СВОЇХ ЛЮБИТИ

Віра Ворскло

Учіть дітей своїх любити
Творця, природу і людей!
Немає кращого на світі
За слово мамине з грудей.

Те слово мамине - з любови,
Те слово мамине - з тепла
Те слово, наче грудка крови,
Що світить сонцем пресвята!

У слові тім - віків походи,
У слові тім уся буваль,
У слово сяє те на подив
Безсмертне, наче небо даль.

Яке могутнє наше слово
Що й досі соняшно горить, -
Тисячоліть грізні підкови,
Це слово не змогли убить!

Нема за слово скарбу в світі.
Письмо створило слово "скарб".
Так передайте скарб цей дітям,
Бо це найбільший Божий дар!

ЛИСТОПАД

Роман Купчинський

Пожовкле листя, сіре небо,
Осінний вітер, листопад,
Ох, скільки споминів далеких
До нас вертається назад! . . .

Був час і вітряний і зимний
І листя падало на шлях,
Та в душах нам світило сонце
І квіти нам цвили в серцях.

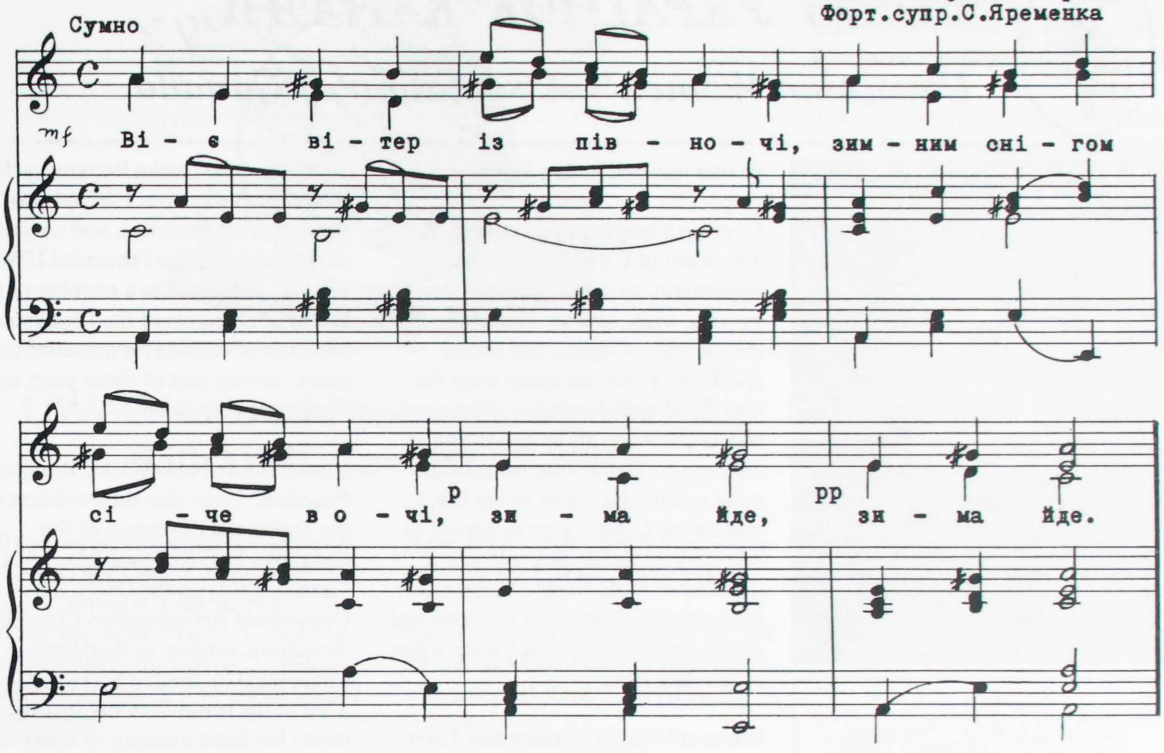
О, незабутній листоопад!
Пройдуть літа, пройдуть віки,
А ти стоят имеш над нами,
Як тінь Господньої руки.

ЩО ВАЖЛИВІШЕ?

-- Івасю, що є найважливіше: сонце чи місяць?
-- Місяць! Бо місяць світить уночі, коли темно,
- а сонце світить удень, коли і так ясно . . .

ЗИМА ЙДЕ

Слова й муз.Є.Вавринюка
Форт.супр.С.Яременка



2. Пташки в вирій відлетіли,
А звірята посумніли.
Зима йде, зима йде.

3. Вже ведмеді поховались,
І в зимовий сон поклались.
Зима йде, зима йде.

4. Тисне сильно морозище,
І холодний вітер свище.
Зима йде, зима йде.

5. Стави й ріки льодом вкрились,
Риба в воді засмутилась.
Зима йде, зима йде.

6. Гей ви, хлопці, ви, дівчата,
Беріть лижви і санчата.
Зима йде, зима йде.

7. Гей, на лід, на сніг гуляти!
Гей, нема чого чекати,
Бо прийшла вже зима.

СОЮЗ УКРАЇНОК КАНАДИ

Ukrainian Women's Association of Canada

Zennia Yuzik
National UWAC President

In this, my first communiqué to the membership of our Association, I would like to write a brief autobiography to introduce myself to all of you. I feel that getting to know about me will create an understanding, as well as a degree of familiarity, so that each of you will feel free to contact me whenever the need arises.

I was born in North Battleford SK, to Mike and Anelia (Kowalsky) Nychyk, and grew up in the small community of Whitkow. My father immigrated to Canada in 1927 as a young boy of nineteen, leaving all of his family back in Horodenka, Ukraine. My mother's parents, Nykola and Marianna Kowalsky, immigrated from the Sokal region in 1911, and my mother was born in Canada. My parents raised four children.

My parents were very much involved in the Ukrainian Orthodox community, and instilled in us a love and respect for our Church, and our Ukrainian language and culture. Being a member of CYMK gave me an opportunity to begin learning organizational work, and an appreciation of drama, choir singing, and public speaking. These attributes were further developed during my three year stay at the Petro Mohyla Institute in Saskatoon. These were some of the most memorable years of my life. I was on the Debating team, served as secretary of Kameniari, and was a member of Mohylianky. I very much enjoyed participating in concerts and drama productions, which were a part of Institute life.

It was at Mohyla Institute that I met my husband, Peter Yuzik. We were married in 1955, and raised a family of five children. We feel truly blessed, as our family has grown to include six grandchildren who are our pride and joy. Besides raising my family, and being involved in their various activities, I taught elementary school for 23 years, and retired in 1992. We have been members of the Church since 1956, first at All Saint's Church in Alvena, then at Holy Trinity Church in Cudworth, and now at All Saint's Church in Saskatoon. I have served on the Executives of both the Wakaw District Parish Council, and the Holy Trinity Church. My love of music, especially Church music, led me to sing in Church choir, and also to learn Cantoring, which I still continue to do.

I have been a member of the Ukrainian Women's Association of Canada for 34 years, serving in various positions on the executive of the Kniahynia Olha Branch in Cudworth. I now am a member of the Hanka Romanchych Branch in Saskatoon. I served two years as Vice-President, and six years as President on the Provincial UWAC Executive. I also was a member of the Board of Directors of the Ukrainian Museum of Canada for a total of ten years, serving part of those years as secretary to the Board.

During my term as UWAC Provincial President, I was also the President of the Provincial Executive of the Ukrainian Self-Reliance League of Canada. I was on the USRL 2005 Convention Arrangements Committee, Saskatoon, serving as Registration Chair, and Committee Services Chair. One of the rewards of my involvements has been meeting so many fine people, many of whom have become good friends. I can truly say that my career, as well as my participation in organizational work, have enriched me by providing opportunities for positive relationships, learning experiences, and working with people who have goals that are similar to mine.

By sharing some of my past history, it is my hope that you will see me as someone who has gone through many similar, or even the same, life experiences as many of you.In the next two years I hope to have the opportunity to meet as many of you as will be possible, and I am looking forward to making many more good friends. As I have stated before, it is my belief that if we work together as one, maintaining stewardship of our Association, with faith in the Lord, He will bless us and our efforts, so that we will have a legacy to pass on to those who will succeed us. May God Bless each one of us, and help us along the way.

UWAC National President's Report to the 55th USRL Convention 2007

Щиро сердечно вітаю делегатів на 55-го З'їзду Союзу Українців Самостійників. Бажаю учасників З'їзду корисних нарад. Сердечна подяка членкам Союзу Українок Канади за працю для добра нашої організації.

During my four years as your president, it is and always will be evident that the members of the UWAC are very active, valuable and vital participants of our organization, our Church, our Ukrainian community, and society in general. Our organizational responsibilities include administrative, educational, spiritual, social, liturgical duties and many other aspects of our Orthodox community. We will continue to build and cultivate our objectives with all the members of the Ukrainian Self-Reliance League.

A. INITIATIVES BY THE NATIONAL OFFICE

Established a UWAC website with a one-time cost of $1250 and an annual webmaster fee of $55

Welcomed a new Branch in St. Paul, Alberta

Dobr. Larysa Makarenko is assisting in typing the UWAC History Book

Sent a donation of $500 to the NCWC for which a Certificate of Recognition was accepted at the 2006 AGM in Ottawa

Contributed $150 to the Ukrainian Women's Association in Kyiv

Carla Kozak sent a letter to the Ukrainian Council of Women in Ukraine regarding their peaceful demonstration during the Orange Revolution and the voting

Initiated a research of Easter Egg publications presently sold and to determine whether to do another one -- the issue has been resolved and no publication is necessary

Initiated a possible replacement of the spoons with a larger brooch, which will be discussed during new items on the Agenda

B. RESPONSIBILITIES CARRIED OUT BY THE NATIONAL OFFICE

The National monthly meeting minutes are distributed to all Executive members, convenors, USRL President, Promin Editor-in-Chief, and four Provincial Presidents outside Alberta

Two members have spent countless hours editing "My Icon Book". They are waiting for the new Prayer Book to assist in inserting relevant information so that the very popular book can go to second printing.

Ordered the commercial printing of 100 Certificates in English text

Proceeded to bind the 2001-2006 magazines for archives

Congratulations go out to all UWAC long-serving members, who have received 122 Certificates in English and 40 Hramoty in Ukrainian text from your respective Branches throughout Canada

Sold 68 smoloskyp (logo) pins, 46 "Child's Companion" books, 70 "Embroidery" books, 5 "For Our Children" books, and 5 "For Our Children" CDs

Fulfilled our obligation of $16,000 to the National Museum in Saskatoon, as stated in the resolution passed at the 2003 Calgary convention

C. REPRESENTATION AT EVENTS BY EXECUTIVE MEMBERS

A member represented the UWAC at the WFUWO Convention in Kyiv on August 11-13, 2005

A member attended the installation of Metropolitan John in Winnipeg

Members of the Executive attended the Ecumenical Memorial Service commemorating the 20th anniversary of the Chornobyl disaster

A member attended the WFUWO Convention in Kyiv on August 20-22, 2006

The same member acted as an observer at the ICW Convention in Kyiv on September 2-5, 2006

A members attended the UWAC 80th Anniversary celebration in Kelowna BC and delivered a speech on behalf of the National President

An Executive member represented the UWAC National at the Manitoba USRL 2006 Provincial Convention and delivered a speech at the banquet

Several members attended the 2006 Alberta USRL Provincial Convention

A member has represented the UWAC at the NCWC AGM in Regina in 2007

D. GREETINGS FROM THE NATIONAL OFFICE BY PRESIDENT

Sent a congratulatory letter to the newly appointed Governor-General of Canada

Sent Certificate and greetings to the Canora SK Branch on their anniversary celebrations

Sent greetings for inclusion in a commemorative book of the 50th anniversary of the Ivan Franko School of Ukrainian Studies

Prepared greetings and a report to the Manitoba USRL Convention in Winnipeg

Prepared greetings to the USRL Convention in Eastern Canada

Sent a speech to Yorkton SK for the 80th UWAC anniversary celebrations

Sent a speech to the Lesia Ukrainka Branch in Kamloops BC celebrating their 40th anniversary

Sent greetings to the Regina SK Branch on the celebration of the UWAC 80th anniversary

E. ATTENDANCE AND SPEAKING ENGAGEMENTS BY PRESIDENT

Attended the AGM of the NCWC in Montreal in 2005 and in Ottawa in 2006

Attended the Governor-General's presentation of the Certificate of Recognition to UCC National President Orysia Sushko

Represented the UWAC at the 40th anniversary SUS Foundation fundraising banquet in Edmonton

Attended a reception and lunch sponsored by the Historic Sites and Monument Board of Canada

Spoke at several Branches at annual meetings

Delivered a speech to the Promin & Membership Tea at St. John's Cathedral Branch in Edmonton

Spoke at the St. Michael's Branch in Edmonton during the honouring of their long-standing UWAC members

Gave greetings to Alberta's mini-conference in Athabasca AB

Delivered an address to the St. Elias' Branch in Edmonton for their Appreciation Night event

Delivered an address to the St. Ol'ha Branch in Vegreville honouring their long-standing UWAC members

My sincerest gratitude goes out to the National Executive, convenors, and the entire membership of the Ukrainian Women's Association of Canada for your cooperation, fellowship and commitment to our organization. It is continually our responsibility to strive for dissemination of the great work done by each Branch.

Since human beings are relational in nature, where better to seek our friends but within the members of our own cultural heritage. Christianity is also based on relationships -- personal relationships with God and with each other. This in a broad sense requires effort, trust, and commitment. Therefore, during my tenure, I hope that companionship, encouragement and a genuine affection for humanity became most important. Let us not lose sight of this ultimate goal and that there is power in the right words, so we may regard our diversity and make room for people in our lives in an accepting and supportive manner. John Richardson, a famous educator, claims that every organization has three kinds of people: those who let it happen, those who make it happen, and those who wonder what happened.

In conclusion, let us promote fellowship and engage others to join us so that we may serve the Lord with the talents He has bestowed upon us. May the Lord bless us in beneficial endeavours for all our Church families.

Yours in Christian fellowship,
Zenovia Sakowsky

Following are a selection of reports from the National USRL Convention.

Звіт Крайової Референтки журнала Промінь 2005-2007

Наш журнал Промінь інформує нас про сучасні обставини в Україні і Канади, і подає оповідання з Українського літературного й суспільно-громадського життя. Наші редактори вдячні за різномонітність ваших статтей, коментарів і позитивних відгуків.

For the last 47 years, Promin has connected Ukrainian women across Canada and shares news from Ukrainians abroad. It maintains the bonds that nourish a strong presence of Ukrainian women in Canada. Our editors Orysia and Oksana Sushko bring much energy, dedication and a creative response to their task of producing a first-rate journal.

Кожне число нашого журналу має еститичний вигляд і добірний вміст. Важливі статті про збереження наших традицій й культури допомогли нам стати поважною і визнаною силою в Канаді.

A Promin campaign was launched and published in the October 2006 issue. This campaign focuses on promoting more advertising from Ukrainian owned or managed companies and professionals throughout Canada. At symposiums, conferences and other occastions, I encouraged attending delegates and members to continually promote our distinguished journal. Your continual support is very much appreciated. Together let's expand our efforts in ensuring a thriving future for Promin.

Ми дальше запрошуємо Відділи та всіх прихильників приєднувати передплатників, здобувати оголошення, та складами пожертви на фонд Променя.

З пошаною,
Галя Щерблюк
Halia Scherbluk

Promin Co-Convener Report

During the two year period of my serving as Co-convener of Promin, I attended almost all of the monthly Executive meetings.

I also handled the following areas:

A. Wrote and submitted a number of articles with photographs and donations to be printed in Promin. I also encouraged other folks to submit their items for publication.

B. I encouraged the purchase of new subscriptions to Promin for various Branch members of UWAC across Canada.

C. My focus was on the revision of My Icon Book (1997).

My experiences in serving on the National Executive were very pleasant and gratifying. Thanks to all the ladies who made up the Executive.

May God continue to bless our efforts!

Submitted by Joana Janis
Co-convener of Promin

Women's Issues 2005-2007

Looking over the events of the past two years, I must conclude that national and international events are affecting local governments and individuals more quickly than ever. This is true in areas of home care, health risks, trafficking in persons and food security -- all important to women.

One piece of good news is the extension of the Compassionate Care Benefit (administered under Employment Insurance) for persons who must leave paid work to care for a terminally ill family member or close friend. The time covered has been extended to twelve weeks and covers any person the patient names as the primary caregiver, removing significant stress for the caregiver (usually a woman).

Another bit of good news is the announcement by the federal government that a new Chemicals Management Plan is to be implemented to (1) study the effects of individual chemicals and of combinations of chemicals on our health and (2) reduce our exposure to them. Since exposure to chemicals has been proven detrimental to health and is suspect in many new or burgeoning diseases, this will be good news for us all.

A piece of bad news with regard to health risks came with the announcement that an Alberta company is applying for permission to build a nuclear reactor in Central Alberta.

Although the production of power through nuclear fission is a "clean" method, the production of the fuel is very "dirty"; and the disposal of the fuel rods is a still unsolved problem that will threaten our descendants for generations. The incident on July 25, 2006, at a "safe" reactor in Sweden proved there is no such things as a "safe" reactor. (The disaster at Chornobyl occurred during a routine safety drill!).

For the well-being of our grandchildren and their grandchildren, we need to use safer alternatives for power production: wind, solar and geothermic sources. I strongly recommend that the Ukrainian Women's Association of Canada

- establish a policy opposing the use of nuclear energy, and
- direct the President to write a letter to the Prime Minister and to the Premiers of Alberta and Ontario, opposing the promotion and use of nuclear energy and urging the promotion of safer and cleaner alternatives such as wind, solar and geothermic energy.

Trafficking in persons continues to be a serious crime affecting people in Canada, Ukraine and the rest of the world. Lack of jobs and lack of training for jobs are at the root of the problem in Ukraine; so, the Ukrainian government and some non-government organizations (NGOs) are working together and separately with NGOs outside Ukraine to create training programs for young people there.

While attending the General Assembly of the International Council of Women in Kyiv in September 2006, I was quite impressed by the work being done there under very difficult circumstances. I believe it is our privilege and our duty as Soyuzanky to help our Ukrainian sisters in their struggles.

The issue of food security affects every person on earth, and that security is in danger. One of the two most important issues in food security involves "terminator" seed. "Terminator seeds" are bred to produce a crop whose seeds are most sterile, preventing a farmer or household gardener from using the seed resulting from that crop to sow the crop for the next year, forcing him/her to buy new seed every year. Patents have been issued for these seeds, and court decisions have been made which jeopardize the freedom of a person to keep seeds he/she has grown and use it for sowing a crop for the next year.

The United Nations has banned the use of terminator seed and upheld its moratorium in a vote in March 2006. However, every Canadian should know that Canada's government - which previously had been in full support of the moratorium - reversed its position at the time and joined with Australia, New Zealand and the International Seed Federation in a strong effort to cancel the moratorium. Every person who plants any amount of seed for any reason should understand that terminator seeds are a threat to individual freedom, food diversity and food security. I strongly recommend:

- that the UWAC establish a policy condemning the development and use of terminator seeds
- that they direct the Executive to write a letter to the Prime Minister expressing this policy, and
- that every member be encouraged to write to her Members of Parliament to express her opposition to any support of the promotion, sale or use of terminator seed

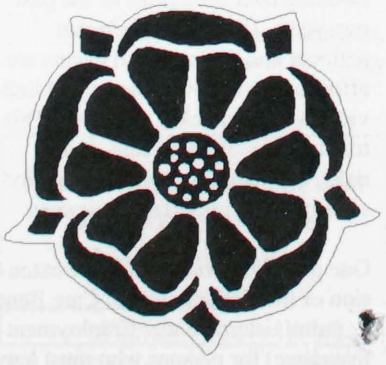
Important information:

At a meeting of Status of Women, Minister Oda and leaders of women's groups in July 2006, a representative from Canada Customs and Revenue stated that "we have to do a better job of getting benefits to the people who are entitled to them by law." Among other problems, he stated that about 60,000 seniors who are eligible for income supports do not get them, and about 80% of these are women. UWAC Branches looking for ideas for speakers for meetings might do well to ask someone to research this topic either online or at their local Service Canada office and report on it at a well-publicized meeting.

UWAC is a member of the National Council of Women of Canada and received two requests for action from them in the past two years. One was a request to protest the downsizing of the department of Status of Women Canada, with suggestions for actions that could be taken. The other was an appeal to each UWAC member to honour a significant woman in her life. I have not received any feedback on the reaction to these two requests.

The theme for the next three years of work by the International Council of Women is "The Challenge of Achieving Gender Equality".

Respectfully submitted by
Carla Kozak,
Convenor of Women's Issues



Fundraising Projects for Ukraine

The branches within the Ukrainian Women's Association of Canada espouse to pursue their Ukrainian national identity, language, and cultural heritage within Canada, to assist the people of Ukraine in their nation-building, and to provide assistance to needy children and young adults.

The UWAC branches are actively involved by financially assisting orphans in Ukraine by supporting Nashi and the growth of trade schools in Ukraine. Some branches have sponsored a child in Ukraine with a monthly $29 payment to Child Care International. Our members were participants at several presentations involving the exploitation of children into the sex trade.

Several branches in Saskatchewan have prepared educational material for schools and churches in Ukraine. The UWAC at St. John's Cathedral in Edmonton initiated the "Hearing Project". The funds raised will go towards assisting deaf and hearing-impaired children by acquisition of equipment specific to the needs of deaf children. Funds were also provided for the development of curriculum instructional materials for parents to learn how to deal with a deaf child.

We financially supported the election observers from Canada by recruiting, mobilizing, and training participants for their mission in Ukraine's election of 2004. This was followed by our attendance at an event to which the UCC President Orysia Sushko was honoured by the Governor General of Canada with a Certificate of Commendation.

The UWAC branches supported the Ukrainian bilingual summer accredited classes in several provinces as well as assisting these students to a two-week tour of Central Ukraine. Project Liubov was supported to assist needy children and students in Ukraine to provide homes for street kids and educational facilities. We have raised funds for the Pochaiv Safe House Project, Sokal Project, children's camps Lubon and Zustrich. Approximately $20,000 was donated by the branches to other causes. We will continue an appeal to donors for funds to assist in programs that help Ukraine's needy children.

National Museum Liaison

The time between conventions seems to be going faster and faster as the years go by! I am pleased to report that our museum activities across the country continue to add to the preservation of our Ukrainian heritage and culture.

The National Museum under the direction of Mrs. Janet Danyliuk, her staff, the Board of Directors and volunteers have continued with many renovation projects, work in the library, as well as several fundraising projects. Details of this will be addressed in the director's report.

I attended the Provincial convention in Prince Albert where, among other presentations, the work of our museums was discussed and I am happy to report that both the provincial executives and the branches in Saskatchewan have been very good donors and visitors to our museums.

In Saskatoon, the two branches of the UWAC along with the TYC/UOMA "Steppe" Club continue to support us financially as well as volunteering their time for various activities. I had hoped to visit at least three of our branch museums this past year, having heard that they have continued to work on a volunteer basis and continue, through various fundraisers, to remain open and preserve the many artifacts. However, due to my recent illness, this was not possible.

My suggestion is that the branch museum in Vancouver be visited both by our National Museum director and the National UWAC president to see what help they might need to continue to operate.

Finally, a sincere thank you to all UWAC executives and members for their continued support.

Respectfully submitted,
Anne Klopoushak
Museum Liaison to
National Executive

CYMK-UOY National Report

As National CYMK advisor, I am encouraged at the changes that have taken place under the leadership of the outgoing Hamilton executive. After much work and dedicated effort, many key issues have been identified and addressed, setting the course for the new executive to follow. I applaud their efforts under the guidance of National President Julie Strychowsky, by meeting these challenges and renewing interest amongst our youth.

Looking back from my own years in CYMK, the membership of the organization has changed, as well as its needs. Recent years have provided a generational gap with the organization that has been hard to fill: older youth following educational and career paths leading them away from home, leaving the next generation too young and inexperienced to fill their shoes. Many are pulled in too many directions with other commitments, leaving our churches and organizations in need of new blood. As parents and grandparents, it is our responsibility to involve our youth and immerse them in our culture to ensure leadership and participation in the Ukrainian community. After all, they represent our future!

Communication is the key strategy that National CYMK has focused on during the last two years. Much time and effort has been dedicated to bringing forward the message of what CYMK stands for through an updated website with discussion groups facilitating contact for members to be informed and to keep in touch with each other, an improved newsletter available online (Zaklyk) encouraging submissions from locals, various contests, closer ties between National and Regional bodies, as well as bringing the message home through local visitations by the National Executive members. The more communication that is encouraged between members, the more participation and involvement the organization will gain, as well as retaining members to move on within the CYC family of organizations in the process.

It has been disheartening to learn that not all clergy of our parishes are supportive of CYMK. It stands to reason that if youth are encouraged to meet and foster the principles of what CYMK truly represents, it will have positive ripple effect within the Ukrainian Orthodox church and community. I encourage the UOCC to adopt more supportive measures in this regard. It is a well documented fact that our church would not be where it is today without the support of CYK. Our youth also have many valuable contributions to make and need the opportunity to offer it.

I extend many thanks to the Regional Convenors, as well as to all of those parents, advisors, chaplains, CYK and TYC branches who have encouraged and supported their youth morally, physically and financially to actively participate in CYMK and for their dedication and foresight into bringing forward a program which we can all be proud of. It is exciting to be a part of the new emergence of changes, and I challenge and encourage all of you to return to your locals to foster renewed involvement for the next 75 years of CYMK!

Donna Paskaruk
National CYMK Advisor

Olha Zawerucha-Swyntuch

In addition to the information presented in the "Women of Influence" section of the September issue of Promin, please note the following:

It is with great pleasure that we greet Olha Zawerucha-Swyntuch for having been honoured by Viktor Yuschenko, President of Ukraine, by awarding her the prestigious "Order of Princess Olha, III" (Орден Княгині Ольги, III ступеня). This award is bestowed upon women of Ukraine and foreign countries for their distinguished personal service in matters dealing with Ukraine and Ukrainian issues. Olha is indeed most deserving of this recognition.

Sharing in this momentous and joyful event are her husband Mykola, children Malvina and Bohdan, as well as grandchildren Miranda and Joseph.

Na mnohiyi lita!

Promin editors

КОНҐРЕС УКРАЇНЦІВ КАНАДИ
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Ukrainian Election Monitor

On October 2, Mrs. Irene Sushko was interviewed on CBC Radio's As It Happens current affairs show. Mrs. Sushko was Head of Election Observer Mission sent by the Ukrainian Canadian Congress to observe Ukraine's preterm parliamentary elections on September 30.

Moderator: In some ways, it feels like a rerun of the Orange Revolution. The results of the Parliamentary election in Ukraine could hardly be closer. The vote is split between the parties that led the Orange Revolution and those, which support their rival, Prime Minister Victor Yanukovich. Both are claiming victory.

The election has been marred, again, by questions about the fairness of the vote. President Victor Yushchenko has ordered an investigation into voting irregularities in the regions dominated by Yanukovich. On Friday, we reported that Canadian election monitors in that same area were harassed by police when they discovered that officials were distributing too many ballots.

Irene Sushko is the head of that Canadian election-monitoring team, sent to watch the vote by the Ukrainian-Canadian Congress. We reached her in Kyiv.

Q.: Ms. Sushko, what's your sense of how fair this election has been?
I.S.: In terms of fairness, Sandra, we have had a varying degree of results, some from the reports that you have already heard that occurred in Donetsk where there was a feeling that our observers were purposely being prevented from viewing the procedures ……
(for the audience to remember that Gerard Kennedy was talking to us about that on Friday, about Donetsk) … we were anticipating that this may happen, but we had the opposite end of the spectrum in places like Lviv, Kyiv and some other areas. I personally opened and closed [monitoring] at one of the [polling] centres and everything there was absolutely exemplary. Generally speaking, there have been some voter lists that perhaps were incomplete, sometimes there were extra ballots … but in terms of the general fairness, in terms of the democratic process, I believe all would agree with me that we certainly felt that the democratic process is alive - that it is what the citizens of Ukraine would like to see.

Q.: There has been a lot of discussion about how this might be a replay of the Orange Revolution in that there is this suggestion of voter irregularities and fraud plus it [the count] being so close. Are we seeing the stage set for another Orange Revolution or something similar to that?

I.S.: That is difficult to ascertain at this moment. I understand that some of the parties are already planning to object to some of the results. It's our hope that this will happen in a fair process …

Q.: But there is the sense that, in the end, it's going to have to be determined in the courts as it was in 2004 or how do you think, if it is this close, and there are going to be coalition blocs forming, who will ultimately call it?

I.S.: Well, it will have to go to the courts. The parties not pleased with the results or have some questions about the results, will have to take it to the courts. That, of course, is time consuming but if done that way it shows that democracy is indeed working.

Q.: Is it your sense that the fight which you're seeing, though, being so close between Victor Yanukovych and Yulia Tymoshenko, [and] that the coalition will be the determining factor, is how many other of the smaller parties join with either the "Orange" or "Blue" side - is that your sense of it?

I.S.: I would think so, once they determine which of the smaller parties are

going to be in on it. I appears that they are still questioning that. That would definitely determine what the coalition would be.

Q.: If it's just based on what we're seeing with Yulia Tymoshenko and with the party that supports Victor Yushchenko, it would look like the "Orange" side is winning but is it your sense of what you know [about] how the smaller parties on the left are organizing ... - the Socialist, the Communists - would they join the "Blue" side?

I.S.: That is what we have heard, but stranger things have happened as in the past. The obvious predictions would be that the Yulia Tymoshenko group and the Yushchenko group would join. But it's been difficult, depending on what happens with [the pull of] the parties.

Q.: This election was supposed to settle the deadlock in Parliament. I wonder, could Ukrainians be back at the polls again soon?

I.S.: I would certainly hope not. Our hope is that they would resolve this and move much more quickly in forming the government because stalling was not good the last time nor was the deadlock - which, in fact, created this situation.

At the time of this interview, Irene Sushko was the National President of the Ukrainian Canadian Congress.

Ivan Ohienko (1882 - 1972) Conference Kyiv Aviation University, Kyiv, Ukraine June 7-8, 2007

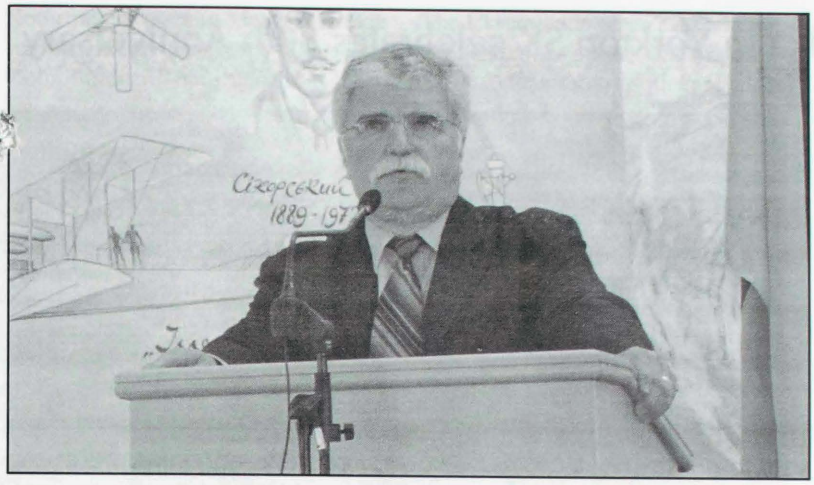
Prof. Roman Yereniuk

Kyiv Aviation University in Ukraine hosted a major conference on the 125th anniversary of Metropolitan Ilarion's (Ivan Ohienko) birth and 35th anniversary since his repose. Metropolitan Ilarion was a Ukrainian linguist, historian, theologian, nation builder, ecclesiastical leader and translator of the Bible. The last 25 years of his life, he spent in Canada, where he was the Primate of the Ukrainian Orthodox Church of Canada, Dean and Professor of Theology at St. Andrew's College and Adjunct Professor, University of Manitoba (Department of Slavic Studies).

Ambassador of Canada to Ukraine, Abina Dann, addressing the conference with introductory remarks from the Government of Canada

The Kyiv Conference was coordinated by Prof. Iryna Tiurmenko, history professor at the Kyiv Aviation University with the assistance of various other academic institutions in Ukraine and Canada (including the Centre for Ukrainian Canadian Studies, University of Manitoba). Some 56 papers were presented, discussed and debated at the conference in 7 sessions on the legacy and patrimony of Ivan Ohienko. Most of the papers were read by scholars from Ukraine, however four papers were presented by Canadians, all from Winnipeg.

The Canadian papers included: Prof. Roman Yereniuk, St. Andrew's College and Centre for Ukrainian Canadian Studies, University of Manitoba, on "The Religious Epistles of Metropolitan Ilarion in Canada (1947-1972)"; Prof. Fr. Stephan Jarmus, St. Andrew's College, "Metropolitan Ilarion as a Public Speaker on Religious



Dr. Roman Yereniuk of the Centre for Ukrainian Canadian studies and St. Andrew's College (Winnipeg) addressing the conference

Head table of Conference organizers and greeters

and Cultural Themes"; Prof. Iryna Konstantiuk, Dept. of German and Slavic Studies, University of Manitoba, on "Metropolitan Ilarion as an Educator at the University of Manitoba" and Lecturer Fr. Yaroslaw Buciora, University of Winnipeg, on The Theological Foundation of the Teachings of Metropolitan Ilarion" (this paper was sent in to the conference committee).

The conference was officially opened by the Canadian Ambassador in Ukraine, Ms. Abina Dann, the Rector of the Kyiv Aviation University and the former Minister of Education, M. Kremel.

At the conference the Numanistics Office of the Ukrainian Mint officially launched a two hryvnia coin dedicated to Ivan Ohienko in a series entitled Prominent Ukrainians in the History of Ukraine. Earlier in the year, the Post Office of Ukraine had inaugurated an official seventy kopiyky stamp dedicated to Ivan Ohienko.

The conference was a most fitting tribute to Ivan Ohienko (Metropolitan Ilarion) and his significant academic and religious activity in Ukraine and later in Canada. Later this year, there also will be a conference in Winnipeg at St. Andrew's College on Metropolitan Ilarion.

Свячена Вода

Я бачила - святу воду
В річки виливали,
Щоб свяченої ногами
Люди не топтали.

А кохання вірне, щире,
Як вода святая,
Во воно гріхів багато
Із душі змиває.
От тим-то я своїх думок,
Хоч я і убога,
Зроду-звіку не покину

Та людям під ноги.
У господа небесного
Ласки ціле море,
То я в його, як ту воду,
Вилло своє горе.

- Олександра Псьол -

UWAC, Olena Pchilka in Yorkton SK celebrates 80th Anniversary

В наміреню глибокої пошани до основоположниць з 1927 року, Відділ Союзу Українок Канади, ім. Олени Пчілки у Йорктоні, Саск. рішив відсвяткувати 80-ліття свого існування.

Під проводом сучасної голови, пані Ліони Процишин, вся праця почалася і заряджено відбути це Свято в неділю 30-го вересня, 2007 р. Цей день, Господь Бог поблагословив гарною погодою.

При вході до Божого Храму, щиро витали Боголюбових вірних пані: Надія Мігайчук, Єлисавета Білон і Фіялка Станіцка, пришпилюючи їм відзнаку 80-ліття.

Отець парох, Мирослав Слашінський, відслужив Божественну Літургію, потім Спеціальним Молебень за здоров'я всіх членок СУК, під час якого всі членки стояли зі засвіченними свічками і також під час Панахиди при які читано імена всіх попередніх членок, які з Богом спочивають.

Після молитов у церкві всі були запрошені до Української Православної Авдиторії на святковий обід, приготовлений членками Лелії Прокопчук і Ґені Ситульскої, а виданим членами церковної громади св. Преображення.

При вході до залі, всі присутні могли бачити обширну виставку архівних альбомів, старанно приготовлено довголітньою архівісткою, п. Славки Скварчук. В залі було все посвяточному прибрано. Столи покриті білими лляними обрусами; посередині свічки, червоні маки з пшинишними колосками у вазах української кераміки.

UWAC, Olena Pchilka Branch in Yorkton SK celebrating their 80th anniversary. L to R: Dorothy Korol (Saskatchewan Provincial President), Leona Procyshen (Yorkton UWA), Zennia Yuzik (National UWAC President)

Для кожного місця були пропам'ятні програмки, і чітко оформлений колачик на якім пишалися синьо-жовті стрічки. На головнім столі був великий букет шовкових цвітів і традиційні колачі. На передні стіні виднів напис 80-ліття Відділу СУК ім. Олени Пчілки разом із золотим Смолоскипом, мистецька праця членки Катерини Волощук.

Під звуком тасьми "За нами сестри" увійшли гості переднього стола: отець і добр. Слашінській, голова крайової управи СУК п-ні Зеня Юзик, голова Саск. Пров. Ради СУК Одарка Король, голова місцевого відділу СУК Ліона Процишин, ново-вписані членки, Ольга Ґнип, Орися Гишка, Тереся Мекфі, членки вшановані за 25-ліття постійного членства, Лелія Прокопчук, Верджінія Верищук Мирослава Максимюк.

Після обіду, студенти Українського Танцювального Ансамблю "Троянда" одягнені у народніх строях прикрасили нашу програму своїми танцями.

Поздоровляючі привіти говорили слідуючі:
- отець парох Мирослав Слашінський
- голова церковної громади, пан Ярослав Кабан
- голова Ордену Св. Андрея Йорктонського Відділу, побратим Генрі Василишин
- голова Саск. Пров Екз. СУК, Одарка Король
- з Ріджайни СУК Відділу Доньки України, пані Фіялка Губик
- з Шіго СУК Відділу Ольги Кобилянської, пані Катерина Рудей
- з Медвид СУК Бідділу Ольги

Кобилянської, пані Марія Паньків - з Мазепи СУК Відділу Ольги Кобилянської, пані Савеля Король і пані Дорис Маковська

Членки Лорі Кабан і Єлисавета Білан гарно познакомили нашу гостю бесідницю, пані Зеню Юзик з Кадворт, Саск. Ново-обрана крайова голова пані Юзик звернула особливу увагу на перші початки нашої славної організації, щоб ми запам'ятали основні і дорогі ідеали , якими ми і досі керуємось; також, щоб ми пізнали які великі досягнення ми маємо до цієї пори.

Належну подяку для пані Юзик висловила Розалія Камінська.

Бувша голова, пані Верджінія Верещук висловила щиросерденчні подяки для численних осіб, які помогали зі всіма потрібним справами, щоби належно приготовити це Свято.

Отець Мирослав промовив кінцеву молитву і співом "Де згода в родині" закінчено програму дня.

Пані Ліона Процишин спекла і професійно вдекорувала ювілейний торт, яким угостили гостей після програми.

Довгі дні нашої самовідданої праці увінчалися успіхами і ми вдячні Господу Богу що допоміг нам записати і ще одну сторінку в історію славного Союзу Українок Канади, Йорктонського відділу.

Приготовила Культурно-освітня референтка

Параскевія Семенюк

* * *

The Ukrainian Women's Assciation, Olena Pchilka Branch in Yorkton, Sask. Celebrated its 80th anniversary on Sunday, September 30, 2007. This particular Sunday was blessed with a pleasant warm day which encouraged many visitors to join us for our celebration.

The Ukrainian Orthodox Church of Holy Transfiguration was the scene of the Divine Liturgy, which was served by our parish priest, Rev. Father Mel Slashinsky. All God-loving faithful upon entering the church received the 80th year momentum presented by Nadine Nihaychuk, Elsie Bilan and Phyllis Stanicki.

All UWAC members, wearing embroidered blouses and black skirts held candles during the Moleben and-Panachyda. From the beginning of our preparations, we researched archival records to list the names of all former founders and members to be read during the Memorial prayers, for whom we have great respect.

After Prayers in church, everyone was invited to the Ukrainian Orthodox Auditorium for a festive meal, which was prepared by UWAC members Lillian Prokopchuk and Jean Citulsky and served by members of the church parish.

When entering the main hallway, all participants could view the archival album display, diligently prepared by archivist Sally Skwarchuk. The tables were covered with white linen, centered with candles, as well as Ukrainain ceramic vases holding red poppies complimented with stalks of wheat. At each place setting there was a program booklet and a small braided kolach with blue and yellow ribbons artfully made by one of our past presidents, Phyllis Stanicki. Artistic skills of one time Sask Prov President, Catherine Woloschuk were featured on the wall behind the front table: "80th Anniversary - Olena Pchilka" with a golden smoloskyp.

The head table guests marched in to the melody of the UWAC hymn. President Leona Prosychyn made the official opening and warm welcome to everyone present, followed by the singing of the Lord's Prayer and the blessing of the food by Father Mel.

Seated at the head table were: Fr. Mel and dobr. Shirley; National UWAC President Zenna Yuzik; Sask Prov UWAC President Dorothy Korol; New members - Olga Gnyp, Iris Heshka, Terry Mcphee and 25 year honourees - Virginia Wereschuk, Lilliam Prokopchuk, Maria Maximiuk as well as our branch president Leona Procyshen.

Students of the Troyanda Ukrainian Dance Ensemble enriched our program with their performances representing the Poltava Region.

Lorrie Kaban and Elsie Bilan read brief introduction of the new members and profiles of achievements of the 25 year awardees who were presented with appropriate certificates of recognition.

Congratulatory greetings were presented by:

1. Parish Priest, Father Mel Slashinsky
2. President of the U.O.C. of Holy Transfiguration in Yorkton
3. President of the Order of St. Andrews, Yorkton Chapter, Pobratym Henry Wasylyshen
4. Sask. Prov. UWAC President, Dorothy Korol
5. Regina UWAC Daughters of Ukraine Br., Violet Hubic
6. Sheho UWAC Olha Kobylianska Br., Katie Rudey
7. Mazeppa UWAC Olha Kobylianska Br., Sylvia Korol and Doris Makowsky

8. Melville UWAC Olha Kobylianska Br., Mary Pankiw

First vice-president Elsie Bilan introduced our guest speaker, the recently elected national UWAC president Zennia Yuzik. In observance of the 80th Anniversary, Mrs. Yuzik thought it would be most fitting to review the early historical initiatives of the UWAC and be aware of theorganizational objectives and ideals; take note of the advances made while facing numerous challenges; what strategies are needed for a brighter future.

Appropriate acknowledgement of our guest speaker was given by Rose Kaminsky.

Past president Virginia Wereschuk sincerely thanked the numerous individuals who so graciously helped us in all our preparations for this special occasion.

President Leona had baked and professionally decorated the anniversary cake which was served to all present after the program.

The program concluded with Father Mel leading in the closing prayer and the singing of "De Zhoda v Rodynej"

We praise God for enabling us to mark this milestone in the history of our Ukrainian Women's Association of Canada, Olena Pchilka Branch.

Submitted by P. Semeniuk
Educational & Cultural Committee member

The UWAC Olena Pchilka Branch donates $80.00 to Promin on the occasion of the 80th anniversary of their UWAC branch

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родині залишило моє життя дуже сумне. Прошу Бога щоб приймав їх душі у царстві небеснім де всі праведні спочивають, а пам'ять про них залишиться вічною між нами. Засилаю чек в сумі $200 на підтримку журнала Проміня.

Ольга Гавриш
Calgary AB

The UWAC, Lesia Ukrainka Branch in Foam Lake, Saskatchewan, donates $20 to the Promin Press Fund as an everlasting memorial wreath in memory of our dear friend, **Mary Koshman.**

Mary was born on May 20, 1915 to Wasyl and Anne (nee Lunik) Monych on their homestead in the Krasny district. In 1934, she married John Koshman and settled in the Insinger district. They were members of the Polowick Ukrainian Orthodox Church until retirement. They moved to Foam Lake where they became members of the Sts. Peter and Paul Ukrainian Orthodox Church.

Mary was a great homemaker and a wonderful mother, grandmother, great-grandmother and great-great-grandmother. No one ever left her house without lunch when they came to visit her.

Mary leaves to mourn her passing her three children: Ed (Anne) of Regina, Sylvia (Harry Paley) of Yorkton, and Wayne (Marilyn) on the home farm at Insinger. She leaves 12 grandchildren and 24 great-grandchildren and two great-great-grandchildren.

Also, her sisters Victoria Ostapowich and Olga (Jens Hansen) both of Moose Jaw. Mary was predeceased by her husband John, brothers John, Pete, Mike, Steve and Bill, and sisters Dora, Anne and Lena.

May her memory be eternal!

Verna Harris
UWAC, Lesia Ukrainka Branch
Foam Lake SK

Please accept this donation of $20 in memory of Mrs. **Maggie Orel** of Kamloops BC.

May her memory be eternal!

John and Gena Crowston
Kamloops BC

Enclosing a donation of $50 as an everlasting wreath in memory of my husband, **Petro**. Ten years have passed, and he is not forgotten. The memories are everlasting.

May his memory be eternal!

Olga Michalishin
Lanigan SK

У світлу пам'ять дорогих **Николи** чоловіка та невіджалуваного сина **Дениса**. По утраті улюблених в

The UWAC, Lesia Ukrainka Branch in Transcona, Manitoba is donating $100 to the Promin Press Fund in memory of our dear members:

Beatrice Maradyn - passed away January 6, 2007 at the age of 92

Sophie Shuturma - passed away February 10, 2007 at the age of 97

Nellie Grodzik - passed away March 16, 2007 at the age of 86

Mary Jaman - passed away May 12, 2007 at the age of 95

May their memory be eternal! Вічна їм пам'ять!

Emily Bazylo, President
Shirley Sobkowicz, Secretary

У пам'ять моїх покійних сестер, **Марії Слюсарчук** (1908-2000) і **Анни Дорош** (1910-2006), посилаю $50 на пресовий фонд Проміня. Вони обидві були членкині Союзу Українок Канади від самого початку і любили читати Промінь.

Вічна їм пам'ять!

Докія Кіндрачук
Saskatoon SK

As an everlasting wreath in loving memory of our dear grandson **William Chewchuk** who passed away July 11, 2006 at 19 years of age, we are forwarding a donation of $100.

May his memory be eternal.

Grandparents
William and Rose Sametz

Please accept this donation of $100 in memory of my dad, **Dr. Peter T. Smylski**, who passed away on October 1, 2002.

You left us quietly
Your thoughts unknown.
But left us a memory
We are proud to own.
So treasure him, Lord
In your garden of rest
For here on earth
He was one of the best!

Vichnaya Pamyat!
Love you, dad.

Doris Ann Masnyk
Mississauga ON

As an everlasting wreath in loving memory of my dear wife, **Myroslava Yaremko**, who passed away two years ago, please accept this donation of $300 to the Promin Press Fund. May her memory be eternal!

The Honourable John Yaremko
Toronto, ON

As an everlasting wreath in memory of my dear husband, **Horace**, I am forwarding a donation of $40 to the Promin Press Fund.

May his memory be eternal!

Eleanor Humeny and family
Eatonia SK

Enclosed is a cheque for $25 as a memorial to my mother, **Teklia Wizmura**. She subscribed to Promin for many years, and I wish to continue her practice.

May her memory be eternal!

Mary A. Kolasa
Thorhild AB

The Ukrainian Women's Association of Canada, Lesia Ukrainka branch in Vancouver BC is donating $50 to the Promin Press Fund in memory of two of our long-standing members:

Anna Lewycky, who passed away on February 27, 2007
and
Doris Smith, who passed away on March 9, 2007.

May their memory be eternal!

Olga Hawryshok
Promin Convener

Miss me, but let me go

When I come to the end of the road
And the sun has set for me
I want no rites in a gloom-filled room
Why cry for a soul set free?

Miss me a little - but not too long
And not with your head bowed low
Remember the love that we once shared
Miss me, but let me go.

For this is a journey that we all must take
And each must go alone
It's all part of the Master's plan
A step on the road to home.

When you are lonely and sick at heart
Go to the friends we know
And bury your sorrows in doing good deeds
Miss me, but let me go.

Михайло і Марія Сидор

У світлу незабутню пам'ять наших найдорощих родичів які відійшли у вічність: Батько, Дідо і Прадідо, бл. пам. **Михайло Сидор**, який упокоївся 26-го грудня 1993 р. і найдороща Мама, Баба і Прабаба бл. пам. **Марія Сидор**, яка упокоїлася 15-го жовтня 2006 р. Як нев'янучий вінок на їх могилу жертвуємо $100 на журнал Промінь.

In loving memory of our dear parents, grandparents and great-grandparents, **Michael and Mary Sydor**, we are enclosing a donation of $100 to the Promin Press Fund. May their memories be eternal!

Канадська земля нехай буде їм легкою а пам'ять про них залишиться з нами на завжди.

Нехай Господь Бог оселить їх душі у царстві небеснім. Вічная пам'ять!

Daughters Stephanie McNee and Sylvia Donovan and families

The Ukrainian Women's Association, Lesia Ukrainka Branch in Kamloops BC, is making a $25 donation in memory of **Magdeline "Maggie" Orell**. Maggie fell asleep in the Lord on Tuesday, August 21, 2007. She was the first President of our branch 40 years ago. We remember her always in our prayers.

May her memory be eternal!

Olga Savovich
Secretary / Vice President

CHRISTMAS GREETINGS

Please be sure to mail, fax or e-mail your branch's Christmas greeting to Promin by December 10, 2007. Please encourage the business and professional community in your area to place greetings in the journal as well.

РІЗДВЯНІ ПОЗДОРОВЛЕННЯ

Просимо подати до редакції Різдв'яні поздоровлення Вашого Відділу СУК не пізніше як до 10-го грудня, 2007 р. Просимо також заохочувати підприємців і професіоналістів Вашого міста чи околиці подавати свої поздоровлення до журналу.

Donations received in the 2007 Ankety

BRITISH COLUMBIA

UWAC, Olena Pchilka, Chilliwack BC	$50
UWAC, Lesia Ukrainka, Vancouver BC	500

ALBERTA

UWAC, St. Anna's, Edmonton AB	100
UWAC, Olena Pchilka, Myrnam AB	100
UWAC, Lesia Ukrainka, Two Hills AB	100
UWAC, St. Olha, Vegreville AB	100
UWAC, Olha Basarabova, Waskatenau AB	75

SASKATCHEWAN

UWAC, Olena Pchilka, Aylsham-Codette SK	75
UWAC, Olha Kobylanska, Mazeppa SK	50
UWAC, St. Olha, Moose Jaw SK	20
UWAC, Olena Pchilka, North Battleford SK	100
UWAC, Kniahynia Olha, Prince Albert SK	50
UWAC, Olha Kobylanska, Saskatoon SK	200
UWAC, Olha Kobylanska, Sheho SK	25
UWAC, Olena Pchilka, Yorkton SK	500

MANITOBA

UWAC, Lesia Ukrainka, Dauphin MB	100
UWAC, Olha Kobylanska, Rosa MB	50
UWAC, Lesia Ukrainka, Winnipeg MB	50

ONTARIO

UWAC, Lesia Ukrainka, Ottawa ON	50
UWAC, Kniahynia Olha, Toronto ON	100
UWAC, Sophia Rusova, Toronto ON	300
UWAC, Lesia Ukrainka, Waterford ON	50
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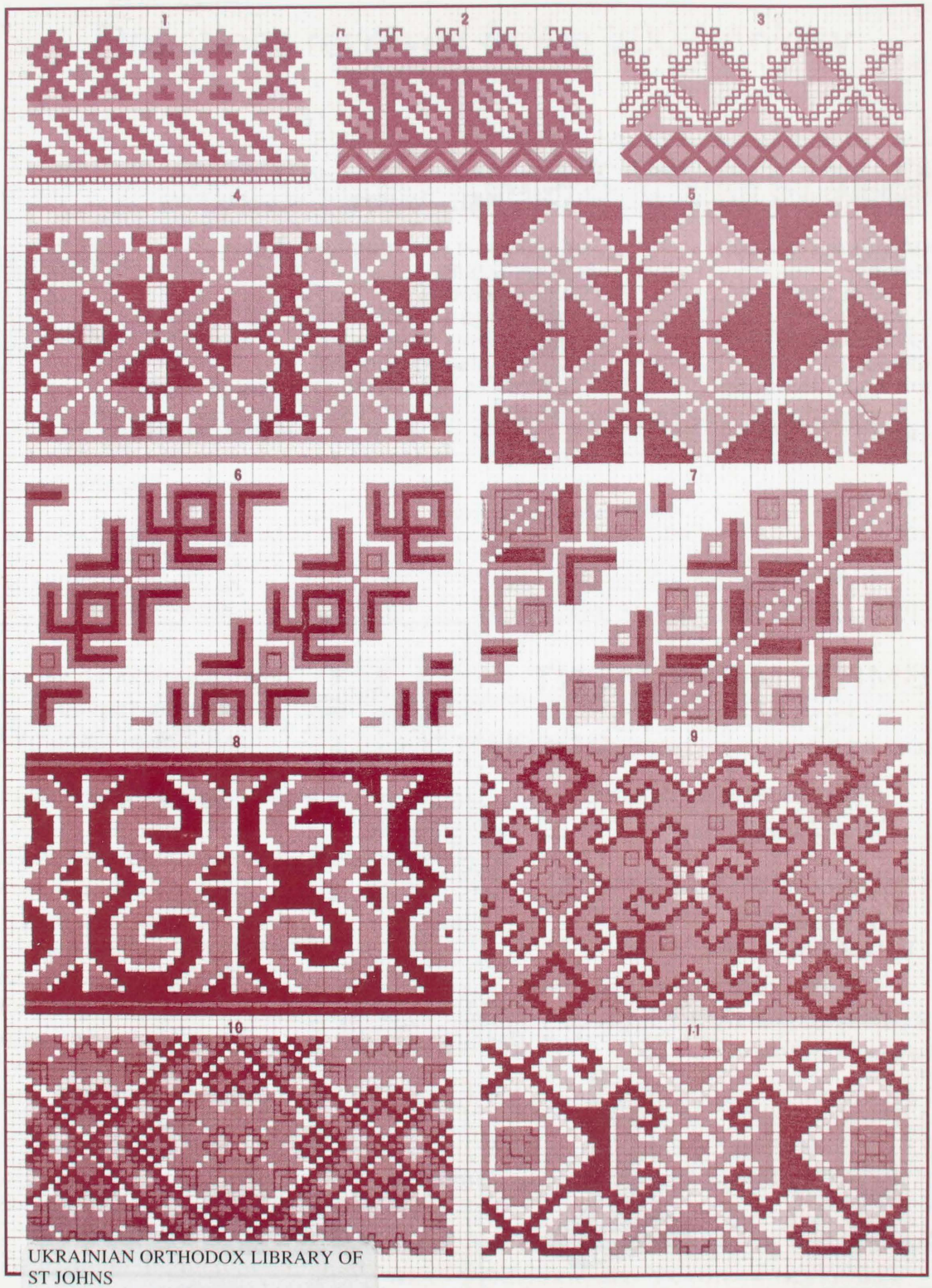

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